GENTILE
Divinity and Morality
DEMONSTRATED:

In a Brief Collection of

SAYINGS, PRECEPTS, COUNSELS, | SENTENCES, AND EXHORTATIONS

Of Several Eminent

GENTILE PHILOSOPHERS, PRINCES, ORATORS, &c.

WITH

A ſhort Account of their LIVES.

A NEW EDITION.

By JOHN BOCKETT.

Whereunto is added,

An APOLOGY for this BOOK,

AND

Thoſe PEOPLE, who neither in former Ages had, nor at this Day have the HOLY SCRIPTURES afforded them.

By RICHARD CLARIDGE.

LONDON:

Printed for WM. OWEN, near *Temple-Bar*; and C. and E. DILLY, in the *Poultry*.

M,DCC,LXVII.

BRITISH MUSEUM

TO THE

READER.

AS I have diligently peruſed the Sayings and Precepts which are ſaid to have been uttered by ſome of the ancient Heathen Philoſophers, and conſidered the many great and excellent Truths therein contained; it has made me admire that divine Wiſdom wherewith they were endued, and alſo inclined my Mind to make a ſmall Collection out of them (as I found them ſcattered) and place the moſt particular Matters under their

proper Heads or Chapters, for the Uſe and Benefit of thoſe chiefly who have but little Time to read, or Money to purchaſe, large Volumes.

The greateſt Part of this Collection is taken out of an ancient Book, intitled, *A Treatiſe of Moral Philoſophy*; and I have been careful to inſert the Authors Names as I found them, and put them to their reſpective Sayings; although there are ſome Sentences in the ſaid Book wherein the Authors Names are omitted. But if any Author or Sentence appears to thoſe, who are better learned in Hiſtory, to be out of Order, or miſquoted, I crave their favourable Cenſure thereof, it being not deſignedly done: And where I have abbreviated their Sayings, I endeavoured to keep their Senſe.

I have alſo collected many other Sayings out of other Books, and placed them

them (as I judge) under their proper Heads; that thereby I might render it the more acceptable and delightful to thoſe that ſhall deſire carefully to peruſe the ſame.

But if they ſhould be lightly eſteemed by any, becauſe they are for the moſt part the Sayings and Precepts of reputed Heathens; yet upon diligent Search they will find them to be generally concurrent with Scripture, and conſonant to Chriſtianity, both as to the divine and moral Duties thereof; and ſome profeſſed Chriſtians, it is to be doubted, fall far ſhort of many of theſe *Gentiles*, both in Piety and Virtue; and the more is the pity, becauſe they have much greater Advantages rather to excel them therein, conſidering their Chriſtian Education, and the Benefit afforded them, which the *Gentiles* had not; as the Help of the Holy Scrip-

tures, which are ſuperior to all other Books, whether we conſider the Prophecies of the Old Teſtament, or the fulfilling of them in the New, by the Coming, Life, Sufferings, Death and Reſurrection of Chriſt; the Redemption, by and through the great and infinite Love and Favour of God, that he obtained for Mankind, and of the Miracles wrought, and Doctrine taught by him: I ſay, if theſe called Chriſtians fall ſhort of the Heathen in Piety and Virtue, how much more inexcuſable will they be, than thoſe that had not theſe Advantages for their Help and Benefit? Yet the Lord's Love was ſo univerſally extended towards them, that he manifeſted ſo much of his Light, Grace and Spirit in them, as (giving heed, and ſubmitting thereunto) was ſufficient to guide and direct them to eſchew Evil, and embrace

Virtue in this Life; which concurs with what the Apoſtle ſaid, *Rom.* i. 19. That which may be known of God, is manifeſt in them (the *Gentiles*) for God hath ſhewed it unto them. And again, he ſaith, Chap. ii. 14, 15. For when the *Gentiles*, which have not the Law, (or outward Rule) do by Nature the Things contained in the Law, theſe, having not the Law, are a Law unto themſelves; which ſhew (ſaith he) the Work of the Law written in their Hearts, their Conſciences alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another; which implies, that they were inwardly either juſtified or condemned, according as they either obeyed or rejected that divine Gift; and agrees with 1 *John* iii. 20, 21.

It is readily granted, that none of the *Gentiles* were or could be ſaved but by

Jeſus Chriſt ; there being no other Name under Heaven given among Men by which we can be ſaved, *Acts* iv. 12. But as the bare Letters of *Adam*'s Name were not the Mediums of conveying Condemnation and Death into the World, but his Sin and Tranſgreſſion were ; and many partake of the ſad Effects thereof, who never heard of *Adam*, nor of his Falling by eating of the forbidden Fruit ; ſo Life and Salvation being not ſimply and neceſſarily conveyed to any by the mere literal Knowledge of the Name of Jeſus Chriſt, but by that Power and Virtue which ſpring from him ; therefore why may not they be made Partakers of the Benefits of Chriſt's outward Appearance (by the powerful Operation of his Light and Spirit in their Hearts ſanctifying and juſtifying of them) who never heard of his Name,

as

as outwardly, nor that he was born of the Virgin *Mary*, &c. ?

So what I have here done, is not becauſe we want Examples, Precepts, and Doctrines of Chriſtian Writers to produce, (this Book being not altogether without, as *Ambroſe*, *Auguſtin*, *Chryſoſtom*, and ſome others) but rather to exalt the great Love of God through Jeſus Chriſt; that as *Peter* ſaid in the Caſe of that devout *Gentile*, *Cornelius*, ſo may I ſay, that God is no Reſpecter of Perſons; but in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted with him, *Acts* x. 34, 35. And I believe many of theſe *Gentiles*, and others, by the ſame Means, have and may attain to the like Acceptance: For by what is written of them, they were of ſober and ſelf-denying Lives, and maintained Truth, Equity, Juſtice, and the like excellent

excellent Virtues, as may appear by this brief Collection; and particularly in the Life and Death of that eminent *Gentile* Philoſopher, *Socrates*, which is here more fully deſcribed than the reſt, being one of the principal Authors herein named, as is demonſtrated in about eighty of his weighty Sayings, on ſeveral Subjects and Occaſions.

Thus deſiring that a Bleſſing may attend my ſmall Labour in collecting and methodizing this Manual, that it may not only be for the Information, Benefit and Edification of thoſe that have good Inclinations begotten in them, to preſs after thoſe Virtues ſo much recommended herein; but alſo that it may be a Motive to excite others to abſtain from Vice, ſo much contrary thereunto; then will they bring Honour to God, and their Chriſtian Profeſſion; which none can do by

by only talking and bearing a Name thereof, and the mean while delighting in Impiety and Immorality, and ſuffering it to prevail over them; which is a going in the broad Way that leadeth to Deſtruction, *Matt.* vii. 13. For if we fall ſhort of the Nature of true Chriſtians, the bare Name thereof will avail us no more than it did thoſe that ſaid to Chriſt, We have eat and drank in thy Preſence, and in thy Name have caſt out Devils, and done many wonderful Works, *Mat.* vii. 22, 23. *Luke* xiii. 26, 27. yet at laſt were ſhut out of his Kingdom, as Workers of Iniquity. A diſmal Thing, and ſuch as deſerves the ſerious Conſideration of all thoſe that are called by his Name!

JOHN BOCKETT.

THE

7 AP 59

THE

CONTENTS.

CHAP. I. *THeir Opinion of or concerning God, his Works, Power, Omniſcience and Omnipreſence: Alſo of Fear, Prayer, and Worſhip due to him from all Men.* Page 1.

CHAP. II. *Of the Soul of Man, its Immortality and Excellency: Of Conſcience: Of Man's Life, and the Cares and Troubles thereof: Of natural Death, and future Rewards.* p. 15.

CHAP. III. *Of Princes, Rulers, Governors, Counſel, Juſtice, Law, Honour, Nobility:*

Nobility : The Duty of Huſbands, Wives, Parents, Children, Subjects, and Servants : Of Friendſhip and Unity. p. 32.

CHAP. IV. *Of Riches and Poverty, Proſperity and Adverſity.* p. 53.

CHAP. V. *Of Virtue in general ; and particularly of Wiſdom, Underſtanding, Wit, Learning, Knowledge, Goodneſs, Faith, Truth, Humility, Love or Charity, Patience, Diligence, Liberality, Speech, Temperance, Chaſtity, Liberty, and Praiſe.* p. 69.

CHAP. VI. *Of Vice in general ; and particularly of Pride, Ambition, Envy or Malice, Wrath or Anger, Sloth or Idleneſs, Covetouſneſs, Gluttony and Drunkenneſs, Uncleanneſs, Lying and Deceit, Flattery and Backbiting, Swearing, Folly*

Folly and Ignorance. Of Repentance, and the Value of Time. p. 113.

CHAP. VII. *Containing a Century of divine and moral (but ſhort and weighty) Sayings or Sentences, chiefly collected from the moſt noted Authors before named, and put into an alphabetical Order.* p. 149.

CHAP. VIII. *Giving a brief Account (according to Hiſtory) what the Authors were, and of ſome remarkable Paſſages in the Lives of ſeveral of them, and in what Time of the World they lived; beginning, and more largely treating of that wiſe Philoſopher* Socrates. p. 157.

Whereunto is added,

An APOLOGY for this Book, and thoſe People, who neither in former Ages had, nor at this Day have, the Holy Scriptures afforded to them. p. 185.

7 AP 59

GENTILE DIVINITY AND MORALITY DEMONSTRATED.

CHAP. I.

Their Opinion of or concerning God, his Works, Power, Omniſcience, and Omnipreſence: Alſo of Fear, Prayer, and Worſhip due to Him from all Men.

PHILOSOPHY is to find out and know the Truth both of Divine and Human Things, Juſtice, Piety, and Religion; yea the whole Company of Virtues never depart from her: She teacheth us to adore and ſerve God, and to love Men. *Seneca.*

The World was created by the Divine Providence of God. *Ariſtotle.*

The Order of all Things that are viſible in this World, declares that there muſt needs be One principal Cauſe and Beginning, which we call GOD ; and alſo that the ſame Order cannot be without Providence, and One perpetual Governor. *Ariſtippus.*

That is God, which lacketh Beginning and Ending : Which God, being made of none, hath by his own Power created all Things. *Hermes.*

He is only to be known and taken for a God, who is not only a Creator, but alſo a Comforter, a Preſerver, a Saviour, and a Deliverer. *Plato.*

There is a God that doth rule and govern all Things, who maintaineth the Courſe of the Seas, the Changes of Times, the Alteration and Order of Things belonging both to Sea and Land ; and who plainly ſeeth both the Lives and Doings of all Men. *Cicero.*

There is a Living God, who only knoweth, who only remembreth, who foreſeeth, governeth, and moderateth all Things ; and he it is that liveth for ever. *Cicero.*

Let

Let all Men in this be truly perſuaded, that God is the Governor and Moderator of all Things; and that all Things are done by his Power and Appointment, or permitted in his wiſe Providence; and that he it is who moſt clearly beholdeth every Man, both what he doth, and what he admitteth in himſelf, and with what Mind and Godlineſs he doth love and favour Religion; and that he hath alſo a Regard both of wicked and ungodly Men.

There is but one God, and he is glorious for ever: He is called, He who knoweth Hearts. *Thales.*

It is a Man's Duty to believe of the Divinity, that it is, and that it is in ſuch a Manner, as to Mankind, that it overlooks them, and neglects them not. *Pythagoras.*

God himſelf inhabits the Loweſt, and Higheſt, and the Middlemoſt; there is no Place or Being without God. *Ibid.*

God is one heavenly Luminary or Light, and Father of all Things, only wiſe, inviſible; yet intelligible. *Ibid.*

God is an infinite, ſelf-moving Mind; this divine infinite Mind is the efficient Cauſe of all Creatures; every Creature being made according to its Species by the Divine Mind. *Anaxagoras.*

God is One, perfect in himſelf, giving the Being and Well-being of every Creature. *Socrates.*

God at once ſeeth all Things, from the Influence of his Eye, which at once out-runs many Miles; and of his Mind, which at once conſiders Things done in the moſt diſtant Places. *Socrates.*

God is firſt, eternal, ineffable, perfect in himſelf; that is, Needing none: And ever perfect; that is, Abſolute in all Times. *Plato.*

God is an immortal Being, rational, perfect, or intellectual in Beatitude,—not of human Form, Maker of all, *&c.* *Zeno.*

God is without any Body, inviſible and immortal; whoſe Form cannot be comprehended with the Eyes of mortal Man, nor yet deſcribed by any ſenſible Knowledge. *Plato.*

God's Power is in all Things, and in every Part of the World; and by his Providence all

Things

Things are preſerved, governed, and moved, or ordered ; and he himſelf is of none other either moved or governed. *Plato.*

The divine Nature and Subſtance of God ſuffereth neither Change nor End, for it is both immutable and infinite.

In God, or about God, can be no Evil ; therefore all Evil is far from God : For all Goodneſs proceedeth from him, and he is the only Fountain and principal Goodneſs. *Plato.*

There is nothing that God cannot bring to paſs, and that without Labour and Travail.

God, the great King, giveth Man Right, and doth no Man Wrong : He never begat Injury, but Light, Life, Peace. — Who includes us in the Fleſh, and placed us upon this Earth, to try us, whether we, being gone forth from him, would live unto him, as he hath commanded ; who demandeth an Account of thoſe that depart. *Dindimus.*

God, the Author of all Goodneſs, hath created all good Things. *Marcus Aurelius.*

Only God forgiveth and pardoneth us our Sins.

God knoweth and ſeeth both the Deeds,

and alſo the Thoughts of all Men, from whoſe Knowledge nothing may be hid. *Lambert.*

God is near thee, and he is in thee; the Holy Spirit ſits or reſides within us, the Obſerver of our good and evil Actions; as he is dealt with by us, he deals with us. *Seneca.*

Nothing is cloſed from God. He is within our Souls, and he cometh into the midſt of our Thoughts. *Seneca.*

God hath built to himſelf a natural Temple in the Conſciences of Men, as the Place wherein he would be worſhipped. *Juſt. Mart.*

So powerful is Virtue, and ſo glorious is Providence, that every Man has a Light ſet up within him for a Guide, which we do all of us ſee and acknowledge, although we do not purſue it. *Seneca.*

God preſently beholdeth all Things. *Diogenes.*

No Man may eſcape the juſt Judgment of God. *Hermes.*

As God findeth thee to be, when he calleth thee, ſo doth he judge thee. *Phocion.*

God will reward every Man according to his Works. *Hermes.*

If thou wouldſt obtain any Thing of God, frame thy Works according to his Will. *Diogenes.*

God hath put the Uſe of Things into Mens Freedom; then he that leaveth the worſt, and followeth the beſt, is not God, but is made God's Friend. *Dindimus.*

Deſire nothing of God, ſave that which ſhall be right; for he will grant nothing unjuſtly aſked. *Pythagoras.*

Though God exalts thee in this World, be not proud, nor deſpiſe any Man therefore, nor think thyſelf better than another; but remember, that God by Creation hath made all Men alike. *Anacharſis.*

God greatly eſteemeth virtuous People, though in the World they be little ſet by. *Socrates,*

Be mindful of God, for the Remembrance of him helpeth Men from Evil. *Phocion.*

No Man can be juſt without the Fear of God. *Socrates.*

Fear God above all Things, for that is righteous and profitable; and ſo order thyſelf, that thy Thoughts and Words be al-

ways of him : For the ſpeaking and thinking (reverently) of God, ſurmounteth ſo much all our other Words and Thoughts, as God himſelf ſurmounteth all the Creatures ; and therefore Men ought to love, fear, and obey Him, though they ſhould be conſtrained by wicked Men to the contrary. *Socrates.*

If thou knoweſt not what is Sin, and what is Virtue, by the Fear and Love of God thou ſhalt know them both.

By the Fear of God we attain Help of the Holy Ghoſt, which ſhall open to us the Gates of Salvation, whereinto our Souls ſhall enter, with them that ſhall obtain everlaſting Life, *Socrates.*

He that feareth God as he ought, ſhall never fall into the Paths that lead Men into Evil. *Hermes.*

The Fear of God is the Beginning of Wiſdom ; and the Want thereof is the Ground and Foundation of all Fooliſhneſs, Sinfulneſs, and Abomination. *Socrates.*

When the Fear of God is once gone from a Man, there remaineth then nothing elſe but Lightneſs of Life, extreme Raſhneſs, Forgetfulneſs

fulneſs of God, and running headlong into Sin and Miſchief.

He that rightly feareth God, and eſteemeth well the Excellence of his Majeſty from his Heart, cannot forget ſuch Precepts as he received of God, but will always think upon the Obſervance of them.

The Fear of God doth not only withdraw the Hand, and other Parts of the Body, from committing Evil, but alſo it helpeth to cleanſe the Mind, and withdraw the Conſent thereof to Evil.

Let Man never leave God's Help for any mortal Man's, leſt that God depart from him in his greateſt Neceſſity.—As God is full of Mercy, ſo alſo is he a juſt God: As well in Adverſity as in Proſperity rejoice and thank God. *Mar. Aurel.*

When thou wilt faſt, purge thy Soul from Filth, and abſtain from Sin; for God is better pleaſed therewith, than abſtaining from Meats. *Hermes.*

Above and before all Things worſhip God.

Deſire God at the Beginning of thy Works, that thou mayeſt by his Help bring them to a good Concluſion. *Xenophou.*

Prayer is the chiefeſt Thing that a Man may preſent God withal. *Hermes.*

Prayer is a divine and heavenly Effect of the Soul, and ſignifieth (generally) the Deſire of all Things that are of Neceſſity to the Suſtenance and Nouriſhment of the Soul and Body, eſpecially from the Hand of God.

True and acceptable Prayer unto God, is to crave any Thing at the Hand of God anſwerable to his Will, having our Hearts lifted up unto him, during all the Time of Prayer.

A pure Mind is the beſt Service of God; the moſt religious Worſhipping of God, is to follow him; the only Honouring of God, is not to be evil. *Seneca. Hermes.*

Worſhip God with a pure Heart; pray unto him, and he will advance thee. *Xenophon.*

The only and beſt Way to worſhip God, is to mind and obey whatſoever he commands. *Socrates.*

Pray

Pray earneſtly for Repentance, and continually make thy faithful Petition and Supplication to the everlaſting God; call upon him in the Day, and forget him not in the Night.

When Temptation invadeth thee, or giveth unto thee a cruel and ſharp Aſſault, then earneſtly, faithfully, and heartily call on God for his Help, and that by Prayer; wherein being continual, perfect, and pure, thou mayeſt prevail, and obtain the Victory. *Pythagoras.*

The ſureſt Way for Men to eſcape the Danger of their Enemies, is always to be ardently employed in devout Praying, and to be continually mindful of Well-doing. *Antiſthenes.*

Conſider the Majeſty, the Goodneſs, the venerable Mercies of the Almighty! a Friend that is always at Hand: What Delight can it be to him, the Slaughter of ſo many innocent Creatures, or the Worſhip of bloody Sacrifices? Let us purge our Minds, and lead virtuous and honeſt Lives.—His Pleaſure lies not in the Magnificence of Temples made with Stone, but in the Piety and Devotion of conſecrated Hearts. *Seneca.*

Virtuous

Virtuous and well-diſpoſed Men do daily pray unto God, for the Cleanſing of the Impurity of the Heart, and do watch it with all the Diligence they can, and labour to refrain the Corruption thereof, that it burſt not out, either to the Hurt of themſelves or others.

God hateth the Prayers and Sacrifices of wicked People. *Socrates.*

All Things living, both in Heaven and Earth, owe unto God due Worſhip and Obedience. There be two moſt ſpecial and weighty Cauſes, why God ought to be honoured and worſhipped; the one is, becauſe he ought of Duty to be worſhipped; the other, becauſe it is for our Benefit, or rather Neceſſity. *Solon.*

To worſhip God, and to ſerve him truly, is to pleaſe him, or to be thankful unto him: But no Man can rightly pleaſe him, but by doing of his Will. Wherefore all Kind of Worſhip, which is rather grounded upon the Will of Man, than upon the Will of God, is to be utterly refuſed in his Sight, and imputed as vain before him, ingrateful, hurtful, and void.

The

The God of all Gods is our God—He is a Word, a Spirit, Love, *&c.* and is not pleaſed with worldly Riches, but with holy Works, and Thanks for his Grace. *Dindimus.*

God ought to be worſhipped and ſerved, as he himſelf commandeth. *Socrates.*

The ſincere and incorruptible Service of God is done but in a few. He cannot be a true Server of God, who ſerveth him not in the Spirit of his Mind, and in Truth, but fantaſtically, and in Hypocriſy. *Auguſtin.*

True Worſhip of God, which is done in Spirit and in Truth, requireth not any outward or worldly Beauty, but rather a ſpiritual Beauty or Comelineſs.

Where Mens Souls are deeply and frequently employed in that ſpiritual Retirement, and waiting for divine Strength, and are often exerciſed in Meditation upon the divine Mind, holy Revelations or Illuminations will occur, which enlighten the Soul, and enable it the better to live and act virtuouſly. *Diogenes.*

The great Bleſſings of Mankind are within us, and within our Reach. Tranquillity is

an

an Equality of Mind, which no Condition of Fortune can either exalt or depreſs. *Seneca.*

What Things are agreeable to God cannot be known, unleſs a Man hear God himſelf. *Pythagoras and his Sect.*

The Worſhip of God conſiſteth not in Words, but in Deeds. *Mar. Aurel.*

It is a right honourable and bleſſed Thing to ſerve God, and reverence his Name. *Pythagoras.*

CHAP.

CHAP. II.

Of the Soul of Man, its Immortality and Excellency : Of Conſcience : Of Man's Life, and the Cares and Troubles thereof : Of natural Death, and future Rewards.

MAN is a Creature made by God of Two Parts : Of a Soul, everlaſting, immortal ; of Subſtance immaterial, wherein are Reaſon, Wiſdom, and Knowledge : And of a Body, frail and corruptible, made of the Four Elements, whereof cometh Life and Senſe. *Plato.*

Wiſdom, Diſcretion, and Knowledge, come not of the Body ; then, ſeeing they be the beſt Things in Man, they muſt come of a better Thing : And better than the Elements (whereof Man is made) is nothing, ſaving God, and the Spirit and Power proceeding from him ; then is thy Reaſon or Soul either of God or his Spirit, and ſo of itſelf immortal and incorruptible. *Pythagoras.*

He

He is worthy of God's Fellowſhip, who doth nothing unworthy of God; but thinketh on Godly and Heavenly Matters, and ſpeaketh as he thinketh, and doth as he ſpeaketh. *Agapetus.*

Truth, Honour, and Seemlineſs, wherewith the more we are decked, adorned, and beautified, the farther off we ſhall be from the Brutiſhneſs of Beaſts, and approach the nearer unto the Divine Nature, which of itſelf is only moſt excellent, and therefore moſt eſpecially to be embraced. *Tullius.*

All Men are by Nature equal, made all by one Workman of like Clay; and (howſoever we deceive ourſelves) as dear unto God is the poor Beggar, as the moſt pompous Prince living in the World. *Plato.*

Woe be to him, who contemning the Excellency of his own Nature, and the Dignity that is in him, ſerveth only his Bodily Luſts, defiling his own Soul, through his vile Deſires and beaſtly Delights. *Socrates.*

He ceaſeth to be a Man, and is indeed but a brute Beaſt, who leaveth the Rules of Reaſon, and giveth his Mind only to the fulfilling of his bodily Luſt. *Zeno.*

The

The moſt precious and excellent Thing, which God hath created here on Earth, is Man; and the richeſt Thing to him, is the Soul and Reaſon, by which he keepeth Juſtice, and eſcheweth Sin. *Hermes.*

If *Alexander* take my Head, and ſlay me, he ſhall not deſtroy my Soul, which will return to God; while the Body, which was taken out of the Earth, ſhall thereunto return. *Dind. to Alexander's Ambaſſadors.*

The Soul is an incorruptible Subſtance, apt to receive either Joy or Pain, both here and elſewhere. *Solon.*

By the Juſtice of God, the Soul muſt needs be immortal, and therefore no Man ought to neglect it; for though the Body die, yet the Soul dieth not. *Plato.*

The Souls of the Good ſhall live in a better Life: But the Souls of the Evil in a worſe. *Socrates.*

If Death were the Diſſolution both of Body and Soul, then happy were the Wicked, who being rid of their Body, ſhould alſo be rid of their Soul and Wickedneſs: But foraſmuch as it is evident, that the Soul is im-

mortal, there is left no Comfort for the Wicked to truſt in. *Plato.*

The Immortality of the Soul excludeth all Hope from the Wicked, and eſtabliſheth the Good in their Goodneſs. *Plato.*

The Delights of the Soul are to know its Maker, to conſider the Works of Heaven, and to know her own Eſtate and Being. *Ariſtotle.*

The Night ſeemeth tedious unto a Man, and dark; how much rather a Soul deſtitute of the Light of God, and darkened with Sin!

The goodly Beauty of the Body pleaſeth the Eyes, but how precious a Thing is the Beauty of the Soul! *Solon.*

The good Soul grafteth Goodneſs, the Fruit whereof is Salvation; but the evil planteth Vices, whoſe Fruit is Damnation. *Boetius.*

The good Soul is known, in that it gladly receiveth Truth; and the evil, by the Delight that it hath in Lies.

The Souls of the Good are ſorrowful for the Works of the Wicked.

A good Soul hath neither too great Joy, nor too great Sorrow; for it rejoiceth in Goodneſs,

Goodneſs, and it ſorroweth in Wickedneſs. *Pythagoras.*

It is better for the Soul's Sake to ſuffer Death, than to loſe the Soul for the Love of this Life. *Hermes.*

A wiſe Man ought to look more carefully to his Soul than to his Body. *Socrates.*

It is better to have a Soul garniſhed with Virtue and Knowledge, than a Body decked with gorgeous Apparel.

Wiſdom, Virtue, and Underſtanding, are the Garniſhing of the Soul.

Order thyſelf ſo, that thy Soul may be always in good Eſtate, whatſoever comes of thy Body. *Pythagoras.*

Bleſſed is the Soul that it is not infected with the Filthineſs of this World.

If the Soul of Man (through Sin) be once dead, it is never more revived, but by the only mere Grace and Mercy of the moſt gracious and living God, whoſe Vengeance (by his Juſtice) ſtill waiteth the Deſtruction of wicked and wilful Sinners.

As the Body is an Inſtrument of the Soul, ſo is the Soul an Inſtrument of God: The

Body was made for the Soul, and not the Soul for the Body. *Plutarch.*

Look how much the Soul is better than the Body; ſo much more grievous are the Diſeaſes thereof, than the Diſeaſes of the Body. *Diogenes.*

The Soul cannot but ever; live it hath no End of living: Yet we may ſay (in one Senſe) the Soul liveth and dieth; it liveth in the Grace and Favour of God, and dieth in the Malice of the Devil.

The Soul's Life is the Light of Virtue, and his Death is the Darkneſs of Sin.

There is a Holy Spirit in us, that treateth us as we treat him. *Seneca.*

That as the Sun cannot be known, but by his own Light; ſo God cannot be known, but with his own Light: And as the Eye cannot ſee the Sun, but by receiving its Image; ſo Man cannot know God, but by receiving his Image. *Plotinus.*

The Light and Spirit of God are as Wings to the Soul, or as that which raiſeth up the Soul into a ſenſible Communion with God, above the World, which the Mind of Man

is

is prone to ſlug or bemire itſelf withal. *Plato.*

The Conſcience of Man is (in himſelf) a ſecret Knowledge, a private Opener, Teſtimony, or Witneſs; an Accuſer, an inward Troubler or Tormentor; or a Satisfier, and joyful Quieter of the Mind of Man in all his Doings. *Antiſthenes.*

A good Conſcience is the Teſtimony of a good Life, and the Reward of it. *Seneca.*

Every Man has a Judgment and a Witneſs within himſelf, of all the Good and Ill that he does; which inſpires us with great Thoughts, and adminiſters to us wholeſome Counſels. *Seneca.*

A Man's Conſcience (of itſelf) greatly convinceth, and giveth Teſtimony of the Truth unto the Judgment of God. *Cleobulus.*

The Conſcience of a Man is not void of the Knowledge of God's Laws, and of his Judgments; becauſe he ſhould be moved by them, and therefore fear to offend.

A good Conſcience is a continual Feaſt. *Seneca.*

It is better to truſt in a good and quiet Conſcience, in all our honeſt and godly Do-

ings (in the Sight and Preſence of God) than to truſt to the ſatisfying of ourſelves in the vain Pleaſures of this World, or the wicked Motions and Pleaſures of the Fleſh, with the Terror of a wicked Conſcience. *Phocylides.*

The Love of this vain and wicked World, maketh Men do many Things contrary to the Law of their Conſciences; for in them that love the World, there is little Regard of God, neither doth his Love abide in them. *Zeno.*

He that frameth himſelf untowardly, to do that which his Conſcience reproveth him inwardly, cannot pleaſe God.

The Conſcience that is wounded, and overburdened with Sin, feeleth even in this Life Part of Hell-Torments.

It is a great deal better to have a quiet and ſettled Mind, lying upon the Ground, than to have much Trouble on a Bed of Gold. *Pythagoras.*

The Conſcience of a Man is unto himſelf as a thouſand Witneſſes. *Socrates.*

A troubled Conſcience tormenteth the Mind; but a quiet Conſcience is high Felicity, paſſing all wordly Pleaſures and Dignity.

Fearfulneſs, and Trembling of Conſcience, follow Sin and Wickedneſs.

Keep thy Conſcience pure and undefiled, and ſtrive not againſt the Rule of it.

If there be a happy Man in this World, it is he who hath a pure and clean Soul, and a Conſcience defiled with nothing; for the Myſteries of God may be ſeen and beheld of him only. *Socrates.*

If the Devil, thy own Conſcience, or God's Law, do accuſe thee, for any Evil conceived or done, confeſs thy Fault ſpeedily, defer not the Time, dally not with God, be truly repentant, truſt in his Mercy, and hide not thy Fault from him; ſo will he have Mercy upon thee.

To walk joyfully in the Preſence of God, is to live (as it were before his Eyes) in a godly and upright Conſcience, after the Manner of honeſt Servants; who ſtanding in the Preſence of their Maſters, always depend upon their ſudden Beck.

Conſider that Man's Life is weak and frail, filled with many froward and troubleſome Buſineſſes, in providing for it Meat, Suſte-

nance, and Things needful, to ſave it from Miſery. *Democritus.*

Whoſoever thinketh in this Life to live without Labour and Sorrow, is a Fool; for God hath ſo appointed our State, that we by Virtue of our Souls ſhould ſuffer, and ſubdue all Kinds of Adverſity. *Solon.*

The Flowers of Life, which are Luſts and Pleaſures, are falſe Shews, Shadows, and Vanities; and the Fruits thereof, Labour and Care;——the Tree itſelf, Corruption and Frailty. *Seneca.*

This World is a Way full of ſharp Thiſtles, whereof every Man ought to beware how he walketh, for Fear of pricking himſelf. *Seneca.*

We may uſe this World, but if we abuſe it, we break the Love that we have to God.

Two Things are very well able (with God's Help) to direct Man's Life; that is, to live virtuouſly (namely, Shame of diſhoneſt Things) and a Deſire of thoſe Things that are good and virtuous. *Plato.*

Three Things diligently note; viz. Thy Soul, thy Body, and the Subſtance of the World.—Firſt, thy Soul; ſeeing it is a Thing

Thing immortal, created and made—of the Almighty and Everlaſting God. Secondly, thy Body, as the Caſe of the Soul, and neareſt Servant to the Secrets of the Spirit. Thirdly, the Goods of this World,—as neceſſary for the Body, which cannot want needful Things. Let the Eyes of thy Mind, firſt, have chiefeſt Regard unto the beſt Thing, viz. thy Soul; next unto that, thy Body; and thirdly, conſider the World. *Socrates.*

Take heed, above all Things, that thou goeſt not backward, as he doth, that firſt careth to be a rich Man, next to be a healthful Man, and thirdly, to be a good Man; whereas thou ſhouldeſt, on the contrary, firſt ſtudy for Goodneſs, next for Health, and laſtly for Wealth. *Socrates.*

Beware, that for the variable and vain Delights of this wicked World, thou loſeſt not the joyful and everlaſting Felicity. *Plato.*

The World and the Fleſh do nothing elſe but fight againſt us, and we have need at all Times to defend us from them. *Mar. Aurel.*

Fix not thy Mind upon worldly Pleaſure,

nor

nor truſt to it ; for it deceiveth all that put their Truſt therein.

He that ſeeketh the Pleaſures of this World, followeth a Shadow ; which, when he thinketh he is ſureſt of, vaniſheth, and is nothing. *Hermes.*

Truſt not the World, for it never payeth that it promiſeth.

He that truſteth to this World, is deceived; and he that is ſuſpicious, is in great Sorrow.

The Vanities of the World are an Hindrance to the Soul.

It behoveth a Man ſo to uſe himſelf, that he look for Death every Hour, and to be always in a Readineſs for the coming thereof.

The Life of Man is like Water poured out of a Bucket, which the Earth quickly ſucketh up, and appeareth not again. *Auguſtin.*

Death is common to all Perſons ; though to ſome one Way, and to ſome another. *Socrates.*

Death ſets the Slave at Liberty, carries the baniſhed Man home, and places all Mortals upon the ſame Level. *Seneca.*

Death

Death is not to be feared of them that are good. *Marc. Aurel.*

Tho' the bodily Death, by divers Means, and for divers Cauſes, be unto Men very tedious and bitter; yet the Death thereof, for the Teſtimony of God's Truth, is unto the Godly moſt eaſy, moſt joyful, ſweet and delectable; becauſe he ſeeth, through the Eye of Faith, the preſent Performance of God's heavenly Promiſes.

If we live to die, then we die to live. *Mar. Aurel.*

Death deſpiſeth all Riches and Glory, and rolleth both rich and poor Folk together. *Boetius.*

As the Beginning of our Creation cometh of God, ſo it is meet that after Death our Soul return to him again. *Ariſtotle.*

After Winter, the Spring-time followeth; but after Age, Youth never cometh again. *Plutarch.*

He that feareth to have Pains after Death, ought in his Life-time to avoid the Cauſe, which is his own Wickedneſs. *Plato.*

None

None need to fear Death, ſave thoſe who have committed ſo much Iniquity, as after Death deſerves Damnation. *Socrates.*

He liveth badly, that knoweth not how to die well; he was not born in vain, that dieth well; neither hath he lived unprofitably, that departeth happily: To die, is (or ought to be) the Study and Learning of all our Life, and the chief Thing and Duty of Life. *Seneca.*

For Unrighteouſneſs, and other miſchievous Deeds, the Soul after Death is ſore puniſhed. *Plato.*

The Souls of the Good, after Death, are in a happy State, united to God in a bleſſed inacceſſible Place; the Bad, in convenient Places, ſuffer condign Puniſhment. *Socrates.*

Take not ſo much Thought to live long, as to live well. *Plato.*

To die ſooner or later, is not the Buſineſs; but to die well or ill: For Death brings us to Immortality. *Seneca.*

It is uncertain when or where we ſhall die; let

let us therefore look for Death in all Places and at all Times. *Seneca.*

Live and hope, as if thou ſhouldeſt die immediately. *Pliny.*

Conſider therefore thyſelf, fear to offend the Preſence of God; and fear not the Day and Hour of Death; but abide with Patience thy appointed Time, and thank thy Maker for thy Change.

When the Godly ſhall have their full Entrance and Beginning to everlaſting Glory, and make their happy Change from Mortality to Immortality; and leave the corruptible Droſs of this Life, for Treaſures incorruptible; for Gold, Glory; for Silver, Solace without End; for vain Apparel, Robes royal; for earthly Houſes, Palaces, Mirth without Meaſure, Pleaſure without Pain, and Felicity endleſs: Then alſo ſhall the End of the Wicked be moſt lamentable; then ſhall haſtily come unto them their juſt Reward of Vengeance; then ſhall they, with the End of this World's vain Felicity, enter into eternal Miſery; then ſhall they cry Woe, Woe, with endleſs

endleſs Horror, for their careleſs Life, and worldly Security. *Pacuvius.*

It happeneth that we ſee many wicked Men paſs their Days in worldly Happineſs and Pleaſure, and ſometimes die in ſeeming Quietneſs; and contrariwiſe, many good Men live and die in great Afflictions, and hard Calamities: The Reaſon (we take it) is, becauſe God doth not always puniſh and chaſtiſe the Wicked upon the Earth, becauſe Men ſhould know that there is a Judgment to come, wherein the Ungodlineſs of ſuch Men ſhall be corrected: Neither doth he always recompence good Men with worldly Bleſſings, becauſe they may have hope in the other Life, where the Righteous ſhall be rewarded: And as he doth not puniſh all the Wicked, nor reward all the Righteous in this Life, leſt we might think that the Righteous follow Virtue, in Hope of earthly Reward; or ſhun Vice, for Fear of temporal Puniſhment: For ſo Virtue would be no more Virtue; ſeeing there is no Action that may be termed virtuous, if it be only done in Hope of carnal and earthly Reward, and not for the Love of

the

the Thing itſelf, and to gain Acceptance with God, and Hope of eternal Reward; and he puniſheth ſome wicked Men, and rewardeth ſome good Men upon the Earth, that Men might believe that there is a divine Providence and Care over us.—Alſo, that good Men, in Fear and Reverence of God, endeavour to maintain good Works, to the Benefit of others; and that the Wicked deſpiſe God and his divine Laws. Whereupon it is, that God chooſeth the Good, and rejecteth the Wicked; although the Good are ſubject to Calamities in this World, yet we muſt undoubtedly confeſs, that there is another Life after this, where the Good are eternally rewarded, and the Wicked puniſhed: From hence we conclude, that the Life of a wiſe Man ought to be a perpetual Meditation on Death, &c. *Plato.*

CHAP.

CHAP. III.

Of Princes, Rulers, Governors, Counſel, Juſtice, Law, Honour, Nobility; the Duty of Huſbands, Wives, Parents, Children, Subjects, and Servants: Of Friendſhip and Unity.

HE is unmeet to rule others, who cannot rule himſelf. *Plato.*

It behoveth a Prince, or Head Ruler, to be of ſuch zealous and godly Courage, that he always ſhew himſelf to be as a ſtrong Wall for the Defence of the Truth; and that he ſuffer it not to be abuſed, nor once to fall down under his Hand. *Mar. Aurel.*

To rule well, in all Juſtice and Equity, is well-pleaſing to God, and agreeable to his Divine Nature. *Plutarch.*

Thoſe Rulers ſin exceedingly, that do give others Licence to Sin.

Government ſtandeth not by Words only, but

but principally by Act and Example: For by the Example of Governors, Men do riſe and fall into Virtue or Vice. *Plutarch.*

It is better for a Realm, Country, or City, to be governed by the Virtue of a good Man, than by a good Law. *Ariſtotle.*

A King ought not to truſt him that is covetous, which ſetteth his Mind to get Riches; nor him that is a Flatterer; nor any to whom he hath done Wrong; nor to him that is at Peace with his Enemies. *Socrates.*

Men ought not to be choſen for their Age, nor for their Riches; but for their Wiſdom, and virtuous Conditions. *Ariſtotle.*

It is required in a godly Ruler, or Magiſtrate, to be in his Calling wiſe, learned in God's Law, and in Life and Converſation upright and pure. *Juſtinian.*

All that have Authority, ſhould temper it with Wiſdom, and Pureneſs of Living. *Mar. Aurel.*

The Strength of a King is the Friendſhip and Love of his People. *Hermes.*

It is a great Happineſs to the People, to have a righteous Prince; and it is a great

Corruption unto them, to have a corrupt and vicious Ruler. *Ariſtotle.*

Rule and Authority in a good Man do publiſh his Virtue, which before lay hid; in an evil Man, they adminiſter Boldneſs and Licence to do evil. *Democritus.*

Like as the Sun is all one both to poor and rich; ſo ought a Prince to have Reſpect, not to the Perſon, but the Matter. *Plato.*

This may be a Proof that thou haſt reigned well, if thy Subjects increaſe in Modeſty and Riches under thy Government: For good Laws, Juſtice, and good Example of Life, make Subjects better; and Prudence, joined with Strength, richer. *Iſocrates to Nicocles.*

Tyranny in Princes ought ever to be had in extreme Deteſtation. *Alex. Severus.*

Among many Virtues belonging unto Princes, none is ſo properly good, or ſo honourable and princely, as timely to help Supplicants, to comfort thoſe that are afflicted under them, and to deliver Men from Danger in their Diſtreſs. *Cicero.*

To overcome is a human Thing; but to pardon is divine. *Mar. Aurel.*

Counſel

Counſel is the Key of Certainty. *Plato.*

It is to be diligently noted, that every Counſel is to be proved by three Things principally, viz. that it be righteous, that it be good, that it ſtand with Honeſty. *Socrates.*

The Office of a wiſe Man is to diſcern what is good and honeſt, and to ſhun what is diſhoneſt. *Socrates.*

He is to be counted a good Counſellor, who while he conſulteth in doubtful Matter, is void of all Hate, Friendſhip, Diſpleaſure, or Pity. *Auguſtus Cæſar.*

A wiſe Man ought to take Counſel, for fear of mixing his Will with his Wit. *Socrates.*

He is an unjuſt Judge, who doth Things either of Envy, or of Favour.

True Philoſophy, is to know and practiſe, both privately and publicly, thoſe Things that are honeſt and juſt; and this is that which teacheth us to govern both domeſtical and civil Affairs with Temperance and Juſtice. *Socrates.*

Both Hatred, Love, and Covetouſneſs, cauſe Judges oftentimes to forget Truth, and

leave undone the true Execution of their due and ſtraight Charge. *Ariſtotle.*

Juſtice, properly, is nothing elſe than a Conformity of all Things in the reaſonable Creature to the Law of God's Mind; by which it commandeth that God be loved above all Things, and that a Man love his Neighbour as himſelf. *Mar. Celſ.*

Nothing ought to be promiſed, which ſhould be in any wiſe contrary to Juſtice. *Tullius.*

Juſtice is a Meaſure, which God hath ordained upon the Earth, to defend the Feeble from the Mighty, and the True from the Untrue. *Plato.*

Juſtice exalteth the People: But Permiſſion to ſin maketh the People moſt wretched and miſerable. *Phil. Rex.*

It is a juſt and righteous Thing, that he that willingly draweth to Sin, againſt his Will ſhould be drawn to Puniſhment. *Mar. Aurel.*

A Law-maker ought to be godly, learned and wiſe; and ſuch an one as hath been ſubject to other Laws. *Plato.*

What is Juſtice, but Godlineſs! And what

is

is Godlineſs, but the Knowledge of God our Father! Yet, in reſpect of us, Juſtice is commonly taken for an equal Diſtribution of Right and Law. *Lactantius.*

If we purpoſe to exerciſe Juſtice perfectly, we muſt make no Difference of Men, in reſpect of Friendſhip, Kindred, Riches, Poverty, or Dignity. *Plato.*

No Man ought to commit any unjuſt Act, how ſmall ſoever it be, for any Profit which he may hope to have by it; for all the Treaſures of the Earth are not to be compared to the leaſt Virtue of the Soul. *Socrates.*

Laws are nothing elſe than Rules of Juſtice, whereby is commanded what ſhould be done, and what ought not to be done. *Alex. Sev.*

Whatſoever is righteous in the Law of Man, the ſame is alſo righteous in the Law of God: For every Law that by Man is made, muſt ever be agreeable to the Law of God; and therefore the Laws of Princes, the Commandments of Prelates, the Statutes of Commonalties,—are neither righteous nor obligatory, unleſs they be aptly agreeable to the Law of God; for by it is only known to

whom Right belongeth in any Reſpect, and whereunto alſo Juſtice orderly beareth his full Force and Sway. *Tullius.*

The Law of God is left unto all Poſterities, to touch the Conſciences of all Men, without Reſpect to any. *Horace.*

It ſhall be expedient for Governors to have in Remembrance, that when (according to the Laws) they do puniſh Offenders, they themſelves be not moved with Wrath; but be like to the Laws, which are provoked to puniſh, not by Wrath or Diſpleaſure, but only by Equity. *Tullius.*

Law is the Queen of Morality.

The Law, that is perfect and good, would have no Man condemned, nor yet juſtified, until his Cauſe be both fully heard and known. *Boetius.*

The whole Body of the Law civil, hath theſe three Principles, viz. Live honeſtly, hurt no Man, and give unto every Man his due.

The Law of God cannot be truly kept with the Heart, if by Deeds it be deſpiſed; for no Man keepeth the Law with his Heart, unleſs

unleſs he loves the Law; and he that loveth it, doth according to the Nature of Love, and fulfilleth it to the utmoſt of his Power. *Pythagoras.*

The Way to Bliſs, is to love all Men, and to be ſubject to the Laws; but to obey God more than Man.

The Good need but few Laws; for Things are not accommodated to Laws, but Laws to Things. *Theophraſtus.*

Thoſe are only noble, that are virtuous. *Antiſthenes.*

True Honour is the Fruit of Virtue and Truth. *Plato.*

The worthy Honour reſteth not in the Dignity that we have, but in the good Works, whereby we merit it. *Mar. Aurel.*

The neareſt Way to attain Glory is, for a Man to endeavour himſelf to be ſuch an one indeed as he would be accounted to be. *Socrates.*

He that to his noble Lineage addeth Virtue and good Conditions, is highly to be praiſed. *Tullius.*

Humility is the Siſter of Nobility.

He is worthy of Honour, who willeth the Good of every Man; and he is much unworthy thereof, who ſeeketh his own Profit, and oppreſſeth others. *Tullius.*

An injured Man had better have a noble Heart to forgive his Enemy, than to be revenged on him, and kill him. *Alex. Mag.*

Nobility is not only in Dignity and ancient Lineage, nor great Revenues, Lands, or Poſſeſſions, but in Wiſdom, Knowledge and Virtue, which in Man is very Nobility, and this Nobility bringeth Man to Dignity.

Honour ought to be given to Virtue, and not to Riches. *Anacharſis.*

It is a Shame for a Man to deſire Honour becauſe of his noble Progenitors, and not to deſerve it by his own Virtue. *Chryſoſtom.*

They that are perfectly wiſe, deſpiſe worldly Honour.

Where Riches are honoured, good Men are deſpiſed. *Plato.*

It is very honourable, excellent, and praiſe-worthy, for a Man of Honour to join to his high Office and Calling the Virtues of Affability, Lowlineſs, tender Compaſſion and Pity;

Pity; for thereby he draweth unto him the Hearts of a Multitude.

The inferior Perſon, or Subject, ought to conſider, that albeit in the Subſtance of a Soul and Body he is equal to his Superior; yet foraſmuch as the Powers and Qualities of the Soul and Body, with the Diſpoſition of Reaſon, be not in every Man equal, God ordained a Diverſity of Pre-eminence in Degrees to be among Men, for the neceſſary Preſervation of them, in Conformity of Living. *Juſtinian.*

Naturally in Times paſt, Wives were adorned with theſe Virtues, viz. To be ſhamefac'd in their Countenances, temperate in Words, wiſe of Wit, ſober in Going, meek in Converſation, pitiful in Correction, well regarding their Living, no Company-keepers, ſtedfaſt in Promiſe, and conſtant in Love. *Mar. Aurel.*

There can be no greater Honour to an honeſt Wife, than to have an honeſt faithful Huſband, who careth for her, and for no Woman elſe. *Ariſtotle.*

The Huſband can do his Wife no greater Wrong,

Wrong, than to ſeek the Fellowſhip of other Women. *Ariſtotle.*

The beſt Way for a Man to keep his Wife chaſte, is not to be jealous; but to be chaſte himſelf, and faithful unto her. *Socrates.*

Such Wives as would rather have fooliſh Huſbands, whom they might rule, than to be ruled by ſober wiſe Men, are like to him that would rather lead a blind Man in an unknown Way, than follow one that can both ſee, and alſo knoweth the Way well. *Hermes.*

Thoſe Women that keep themſelves in their Houſes, well employed in their Buſineſs, temperate in their Words, faithful to their Huſbands, well ordered in their Perſons, peaceable with their Neighbours, being honeſt among their Domeſticks, and ſhamefaced among Strangers; ſuch (I ſay) have obtained great Renown in their Lives, and left a worthy Memory of them after their Death. *Mar. Aurel. and Socrates.*

Women that would have Joy of their Daughters, ought to take from them all ſuch Occaſions and Liberty whereby they ſhould be evil. *Mar. Aurel.*

The

The Woman that will keep herſelf from Care, and her Daughter from Peril, ought to ſee the Time of her Daughter always well ſpent in ſome godly and honeſt Exerciſe: When the Hands are employed in any good Exerciſe, then the Heart is void from many idle and vain Thoughts.

If thou haſt under thee a Charge of Children and Family, bring them up reverently, in Obedience and Chaſtity. *Mar. Aurel.*

So educate thy Children in their Youth, that they afterwards fall not into Wickedneſs, and then their Sin be imputed unto thee.

Thoſe Parents ought to be blamed, that are very careful to heap up Riches, and take no Care for the good Bringing-up of their Children.

It is not poſſible for him to be of a virtuous Diſpoſition, that is wealthy, and wantonly brought up in Rioting and Pleaſures. *Seneca.*

Noble Wits, corrupted in bringing up, prove more unhappy than others that are more ſimple. *Plutarch.*

This all Men (naturally) receive of their Parents, and ought to be always remembred of

of them for their Comfort, viz. That no Man liveth ſo poorly in this World, as he poorly came into it. *Plato.*

Children, by their laſcivious and remiſs Education, (often) grow in Time to be Perſons moſt monſtrous and filthy in Converſation and Living. *Alex. Sev.*

The Reproof of a Father is a kind Remedy, it brings more Eaſe than Pain. *Socrates.*

Parents ought to rebuke and chaſtiſe their Children, and that ſecretly in their Houſes. *Tullius.*

The ſtudious Father careth more how to bring up his Children in Honeſty, than for them to live pleaſantly. *Alex. Sev.*

Children are of divers and of ſundry Conditions; ſome are of Nature apt to Virtue and Towardlineſs, and ſome naturally not ſo prompt and gentle: Some are quick of Wit, ſome are dull of Capacity; of ſharp Wits, ſome do moſt excel in honeſt Acts, and ſome others quick in Wickedneſs. *Alex. Sev.*

The good and diligent Father or Maſter is equally careful, and endeavours by Education

to

to make them conformable to his good Intention.

Uſe Examples, that ſuch as thou teacheſt may underſtand thee the better. *Pythagoras.*

Be ſober and chaſte among young Folks, that they may learn of thee; and among old, that thou mayeſt learn of them. *Plato.*

Like as Wax is ready to receive any Impreſſion, ſo is a Child apt to receive Learning.

Nature, and the Law thereof, gives the firſt Place of Reverence and Honour, after God, unto our Parents; and it is a Service highly acceptable to God, to pay unto our Parents, that begat us, and brought us up, Honour and Obedience. *Plutarch.*

The Honour due unto our Parents, is to be underſtood to judge reverently, diſcreetly, and honourably of them; and to eſteem well of all their good Counſel, not only as Elders, but principally becauſe they are Parents, whom God uſed as Inſtruments, that by them we have naturally in this World our firſt Beginning and Entrance in Life, and by whom, after our Birth, we are tenderly brought up, carefully attended on, naturally beloved,

beloved, and neceſſarily fed and nouriſhed. *Chilon.*

It is the firſt Law even of Nature, that we ſhould dearly love our Parents. *Valerius Maximus.*

If Children uſe to eat or ſleep over-much, they are therewith made dull to learn.

Reverence thy Father and Mother. *Solon.*

Strive not with thy Father and Mother, although they ſay not the Truth. *Plutarch.*

Look what Thanks thou rendereſt to thy Parents, the ſame expect from thy Children. *Ariſtotle.*

In honouring of our Parents, we do not only honour the great Power of God, but alſo the Excellency of his Goodneſs, whereby we are made and born Men, even of the Blood of Man. *Chilon.*

Obedience is an incomparable Virtue, and due both to God and Man, viz. firſt and chiefly unto God; and then to thoſe that are ſet by him over us in Authority, as Parents, Maſters, Officers, &c. *Plotinus.*

Thou falleſt into great Diſobedience, and great Preſumption, when thou grudgeſt againſt them. *Plato.*

We are greatly beholden to them that tell us of our Faults, and ſhew us what Way we muſt keep ; becauſe it is better for us to amend by being corrected of another, than to undo ourſelves by fooliſh Perſeverance. *Plato.*

Reverence thine Elders with Obedience.

Servants (in Word and Deed) owe due Obedience unto their bodily Maſters. *Socrates.*

A Servant made malapert, will kick at his Duty ; and Labour, by Cuſtom, becometh eaſy. *Alex. Sev.*

Gentle Maſters have often proud Servants; and of a Maſter ſturdy and fierce, a Wink to his Servant is a Commandment.

He obeyeth many, who obeyeth his Luſts. *Solon.*

The People owe Obedience to their Prince, and ought to fulfil his juſt Commandment ; and the Prince oweth equal Juſtice unto every Man, and meek Converſation unto all Men. *Mar. Aurel.*

Of all Things in this Life, pertaining to Man's Advantage, of what Nature or Condition ſoever they be, none is more excellent and honourable than the Virtue of Peace, which

which of all Men ought to be commended, and ſought for. *Alex. Sev.*

Friendſhip cannot be without Virtue; it is none other Thing but a perfect Conſent of all Things, appertaining as well to God as to Man, with good Will and Charity; and there is nothing given of God (except Wiſdom) that is more commodious. *Tullius.*

This is a juſt Law of Friendſhip, that the Friend in all Things truſteth to his Friend, firſt regarding who is his Friend. *Mar. Aurel.*

Friendſhip is to be preferred before all worldly Things, becauſe there is nothing more agreeable with Nature, or that helpeth Men more, either in Proſperity or in Adverſity. *Tullius.*

Friendſhip is the Lover of Love. *Plato.*

It is the Property of Friends to live and love together. *Ariſtotle.*

A true Friend is more to be eſteemed than Kinsfolks. *Seneca.*

He is a good Friend, that doth his Friend Good; and a great Friend, that defendeth his Friend from Harm. *Plato.*

Get

Get Friendſhip of them that follow Truth. *Ariſtotle.*

He is a very good Friend that lightly forgetteth his Friend's Offence.

One Friend ought not to require any unjuſt Thing of another. *Marc. Aurel.*

The Agreement together of evil Men in Miſchief, is not Unity : For Unity is of itſelf ſo pure, that it will not be uſed in Evil. *Ariſtotle.*

True and perfect Unity, or Friendſhip, is to make one Heart and Mind of many Hearts and Bodies. *Pythag.*

Friends in Adverſity are a Refuge, and in Proſperity a Pleaſure and Delight to communicate our Pleaſures withal. *Ariſtotle.*

True Friendſhip cannot be framed, but by the Help and Grace of God, who draweth Like to the Love of his Like : And that the End of Friendſhip was, that of two Souls one ſhould be made in Will and Affection. *Socrates.*

If thou deſireſt to be thought a Friend, do the Works that belong to a Friend. *Hermes.*

If thy Friend miſbehave himſelf towards

 thee,

thee, break not off Friendſhip therefore immediately, but rather endeavour by all Means to reform him; ſo ſhalt thou not only retain thy old Friend, but ſhalt double his Friendſhip. *Pythagoras.*

Do good to thy Friends, that they may be more friendly; and to thine Enemies, that they may become thy Friends.

He that promiſeth, and is long in fulfilling, is but a ſlack Friend. *Marc. Aurel.*

The Injury of a Friend is much more hard than the Injury of an Enemy. *Socrates.*

Be readier to go to thy Friend in the Time of his Miſery, than in the Time of his Proſperity.

Frequent not too much thy Friend's Houſe, for that begetteth no great Love; and be not too long from thence, for that begetteth Diſreſpect. But uſe a Mean in all Things. *Socrates.*

A Man may be a Friend to another: But he muſt go no farther with his Friend, than the Altar; that is, he muſt not offend God, for his Friend's Sake. *Pericles.*

To Friends afflicted with Sorrow, we ought to give Remedy to their Perſons, and

Conſolation and Comfort to their Hearts. *Marc. Aurel.*

They who violate Friendſhip, though they eſcape the Puniſhment of their Friends, ſhall not eſcape the Vengeance of God. *Socrates.*

A Friendſhip of Intereſt cannot laſt any longer, than the Intereſt itſelf; and this is the Reaſon that Men in Proſperity are ſo much followed: And when a Man goes down the Wind, he is forſaken; but one true Friend is helpful to another in all Caſes, as well in Proſperity as Affliction. *Seneca.*

Perfect Friendſhip is to love our Friend more for his Benefit than our own. *Ariſtotle.*

True Friends muſt not through Flattery ſeek to gain the Favour of their Friends, but reprove them rather, that for their Benefit they may reduce them to a better Way. *Socrates.*

Friendſhip is ordained for a Help to Virtue, not for a Companion of Vices, as it is not good to join Hands with every one. *Plato and Pythagoras.*

To admoniſh, and to be admoniſhed, are proper to true Friendſhip. *Seneca.*

Friendſhip is the Companion of Juſtice, the Bond of Nature, the Defence of a City, the Comfort of old Age, and the quiet Harbour of Man's Life: By it all Things conſiſt, and by Diſcord decay. *Charron.*

CHAP.

CHAP. IV.

Of Riches and Poverty, Proſperity and Adverſity.

RICHES are in the Number of Things that may be either good or evil, according as the Poſſeſſor uſeth them. *Xenophon.*

He is rich, that contenteth himſelf with his Poverty. *Socrates.*

The richeſt Thing to a Man, is his Soul and Reaſon, by which he keepeth Juſtice, and eſcheweth Sin. *Hermes.*

He is moſt rich, that hath moſt Wiſdom.

He that hath Virtue, poſſeſſeth the beſt Goods, becauſe that alone maketh Men happy. *Bion.*

He that is contented, and ſatisfied with himſelf, is born with great Riches.

Abſtinence from Covetouſneſs is great Riches.

Riches, for the moſt part, are hurtful to thoſe that poſſeſs them. *Plutarch.*

If thou ſeekeſt to be rich, thou ſhalt find therewith Sorrow, careful Labour, Miſery, Vexation of Mind, and much Miſchief; but if thou ſeekeſt to be godly, thou ſhalt find Comfort, Wealth, Proſperity, Peace of Conſcience, and all Felicity. *Cicero.*

If Riches and rich Men are greatly ſet by in a Commonwealth, Virtue and good Men will not be ſo much regarded; and yet greater Matters are brought to paſs (and Commonwealths preſerved) by Virtue, than by Riches. *Plato.*

Virtue is greater Riches than either Silver or Gold. *Ariſtotle.*

Labour for the Riches that after Death profit the Soul. *Plato.*

God doth permit that covetous Fathers, in gathering Riches with great Labour, ſhould die with the ſame, to leave their Riches to their vicious Children to ſpend badly. *Mar. Aurel.*

Riches and the Subſtance of the World (often) rob and ſpoil a Man of much better Riches, viz. The Love of Virtue, and all godly Exerciſes. *Hierom.*

It is almoſt impoſſible that Virtue ſhould dwell (or rule) in a rich City or Houſe; for Riches often beget Pride in the Poſſeſſor, exceſſive Deſire in gathering them, Covetouſneſs in keeping them, and Filthineſs and Diſſoluteneſs in enjoying them. *Diogenes.*

Gold is a corruptible Matter, and ſhall therefore once be conſumed; but that Treaſure, for which a Man's Soul ought to labour, ſhall never be waſted, neither in Quality nor Quantity diminiſhed.—Wherefore, whatever Pains be taken about the getting of this Treaſure, it ought not to be reputed grievous. *Plato.*

Great Poſſeſſions, or Subſtance, make Virtue ſuſpected; becauſe they are Miniſters of Pleaſures,—and alſo Nurſes of wanton Appetites. *Alex. Sev.*

Prepare thee ſuch Riches, as when the Ship is broken, they may ſwim and eſcape with their Maſter, viz. a good Conſcience.

Seek not the Riches of this World, ſo as to have Shame in the other; for this is only as a Place of Baiting in our Journey to the other World. *Ariſtotle.*

Riches too eagerly ſought, lead Men into many crooked Paths.

Be not careful for worldly Riches; for God hath provided for each Man ſufficient. *Socrates.*

Riches content not the Owners, nor leave them without Sorrow and Care: But as they that are ſick of the Dropſy, the more they drink, become the thirſtier; ſo the more Riches increaſe, the more they are deſired. They are the Cauſe of infinite Murders, and ſtir up domeſtic Sedition among Brethren and Relations, and often deſtroy both Body and Soul. *Thales.*

Where Riches are honoured, good Men are deſpiſed; but immortal Honour is better than tranſitory Riches. *Homer.*

He is not happy (only) that hath Riches, but he that rightly uſeth them. *Hermes.*

The Riches of this World abuſed, ingender Pride and Forgetfulneſs of God.

Riches puff up the Mind, captivate the Underſtanding, and cauſe many to loſe their Way to Happineſs.

There are three Cauſes noted, that chiefly move Mens Minds to deſire theſe worldly Goods;

Goods ; one is, the Love thereof, Eaſe, Mirth and Pleaſure ; the ſecond is, the Love of Worſhip, Honour and Glory ; and the third is, the Doubtfulneſs and Miſtruſt of wicked and faithleſs Men, that are too careful of living here in this World. *Solon.*

That Time and thoſe Riches are beſt beſtowed, that are employed about the Service of God. *Pythagoras.*

In thy Proſperity, when Riches flow in to thee (even at thy Will and Pleaſure) thou muſt the more earneſtly endeavour to fly Pride, Diſdainfulneſs, Arrogancy, Immoderation of Back and Belly, Incontinency, and Looſeneſs of Life. *Tullius.*

The Inſtability of earthly Riches, imitate the Courſe of the floating Waters ; they abound for a little Time to ſuch as think they have them, and ſuddenly turn back again unto others ; but the Treaſures of a liberal Heart are ſtable, and abide with the Poſſeſſor. *Agapetus.*

The Riches that ſome Fathers have gathered with great Thoughts, ſome Children ſpend with little Care ; and ſuch Fathers that get

Riches

Riches with Deceit and Craft to ſuſtain their Children, and ſerve them in Rioting, at laſt, according to their Merits, God often ſuffers a Blaſt to come upon them and their Children; and laſtly, another, of whom they leaſt thought, to enjoy them. *Mar. Aurel.*

The Touchſtone trieth Gold; and Gold trieth Men. *Chilon.*

Spend not prodigally, neither be niggardly; for the one often cauſeth Want, and the other Bondage to thy Riches; but uſe Liberality.

He is mighty, who having Riches, is poor; but he is more mighty, who being poor, is rich. *Philip. Rex.*

No Man can be poor, that has enough; nor rich, that covets more than he has.—Money never made any Man rich; for the more he had, the more he coveted.—But thoſe whom the World calls happy, their Felicity is a falſe Splendor, that dazzles the Eyes of the Vulgar: But our rich Man is glorious and happy within. Let there be Food, and no Matter for the Table, the Diſh, and the Servants, nor with what Meats Nature

is

is ſatisfied; ſhe provides for Health, not Delicacy. *Seneca.*

No Riches are to be compared to a contented Mind. *Phil. Rex.*

He that would be truly rich, ought to labour not ſo much to increaſe his Wealth, as to diminiſh his Deſire of having; becauſe he that appointeth no Bounds to his Deſire, is always poor and needy. *Plato.*

He is not to be thought poor, whom his Little that he hath ſufficeth.

He that is not content in Poverty, would not be ſo in Plenty; for the Fault is not in the Thing, but in the Mind.—I do not reckon him poor that has but little, but he is ſo that covets more. *Seneca.*

Not he that hath little (with content) but he that deſires much, is poor.

A Man had better live poorly, being aſſured of eternal Bliſs, than to be in Doubt thereof, and poſſeſs all worldly Riches. *Iſocrates.*

As it is not Apparel that giveth Heat unto a Man, but only ſtayeth and keepeth in the natural Heat that proceedeth from the Man himſelf, by hindering it from diſperſing; ſo

no

no Man liveth more happily, becauſe he is compaſſed about with much Wealth, if Tranquility, Joy, and Reſt proceed not from within his Soul. *Plutarch.*

There is no Fault in Poverty; but their Minds that think ſo are faulty. *Cicero.*

To deſire but a little, maketh Poverty equal with Riches; and if thou deſireſt not many Things, a little will ſeem to thee to be ſufficient. *Democritus.*

Poverty ſeemeth to be ſharp, hard and troubleſome; but ſhe is Nurſe to a good Lineage; for ſhe acquainteth herſelf with Frugality and Abſtinence; and in a Word, is a School of Virtue. *Arceſilaus.*

To know how to uſe Poverty well, is great Bleſſedneſs.

Poverty with Security, is better than Riches with Fear. *Cicero.*

Poverty with Joy and Gladneſs, is an honeſt Thing. *Seneca.*

He is not to be accounted poor, that hath in his Youth attained unto good Diſcipline (and Virtue) and honeſt Friends; but he may be ſo accounted, that is not endued with any

any good Quality, or Gift of Knowledge. *Diogenes.*

It is better to be a poor Man, believing in God, than to be rich, and doubtful in him. *Mar. Aurel.*

As that Man which hath nothing, is counted but poor and miſerable; ſo alſo is he that is not contented with what he hath. *Cicero.*

If thou favoureſt the poor that can do but little, thou ſhalt be favoured of God that can do much. *Diogenes.*

Have Compaſſion upon poor Men, and God ſhall reward thee with great Riches. *Socrates.*

Hunger never ingendereth Adultery; nor Want of Money, Luſt: So that Poverty is a ſhort Kind of Temperance. *Plutarch.*

It is a rarer Matter, and worthier of great Praiſe, to ſuſtain Poverty virtuouſly, and with a noble Mind, than to know how to gather Riches. *Ariſtotle.*

It is no Shame for a Man to confeſs his Poverty; but it is a Diſgrace to fall thereinto by his own Default. *Thucydides.*

He that hath Virtue poſſeſſeth all Goods, becauſe that alone maketh Men happy; which

may

may be ſaid as well of a poor Man as of a rich. *Bion.*

It is ſaid of *Cleanthes* the Philoſopher, that he was forced to earn his Bread by Grinding in a Mill; but at vacant Times, he wrote of the Nature of God, and of the Heavens, with the ſame Hand wherewith he turned about the Millſtone.

The Goods of Fortune may be taken away by many Caſualties; but the Goods of the Mind (to wit, Virtue) cannot be taken away by Fire or Shipwreck. *Ariſtippus.*

They that think external Goods are the Cauſe of Happineſs, deceive themſelves no leſs, than if they ſuppoſed that cunning Playing on the Harp came from the Inſtrument, and not from Art; but we muſt ſeek for it in the good and quiet Eſtate of the Soul: For, as we ſay, a Body is not perfect, becauſe it is richly arrayed, but rather becauſe it is well proportioned and healthful; ſo a Soul well inſtructed in Virtue, is the Cauſe of a Man's Happineſs; which cannot be ſaid of one that is rich only in Gold and Silver.

The

The Senſe of a late Author abſtracted, concerning Proſperity and Adverſity, which by ſome is called Fortune.

As for Proſperity, by which come Honour, Riches, and the Favours of Fortune, which are wrongfully called Goods; becauſe they neither make a Man good, nor reform the Wicked: He that calleth them Goods, and places the Good of Man therein, is as he that faſteneth our Felicity to a rotten Cable, and anchors it in the Quickſands: For what is more uncertain, than the Poſſeſſion of ſuch Goods, which come and go, paſs and run on like a River? Their Entrance is full of Vexation, and they vaniſh in a Moment.

Proſperity is like a honeyed Poiſon, ſweet and pleaſant, but dangerous; whereof we muſt be careful: It puffeth up the Heart, ſtirreth us forward, carrieth us beyond ourſelves; and in this State it is where a Man loſeth himſelf, whereof we ought to take good heed: For when Fortune laugheth, and every Thing happeneth to our Deſire, then ſhould we fear moſt, and ſtand upon our guard, bridle

bridle our Affections, compoſe our Actions by Reaſon, and above all avoid Preſumption, which commonly follows it ; for it has a ſlippery Pace, wherein a Man muſt take ſure Footing : For there is no Time wherein a Man doth more forget God ; and it is a rare Thing to find a Man that doth humbly attribute the Cauſe of his Felicity unto him ; and therefore we ought to carry ourſelves as in an evil and dangerous Way, and go with Fear and Doubt. O how many have been loſt, and have periſhed miſerably, for Want of Diſcretion to moderate themſelves therein ! We muſt therefore ſtay ourſelves, or go forward with a ſlower Pace. But in theſe Times of Proſperity, Adverſity is a Medicine, becauſe it leadeth us to the Knowledge of ourſelves : But we muſt take Heed of the common Opinion of Adverſity, which is erroneous, and differs from Truth and Reaſon, viz. To diſcredit and bring into Hatred all Adverſities and Afflictions, and call them Evils, Diſaſters, Miſchiefs, &c. Becauſe ſuch outward Things in themſelves are neither good nor evil ; neither

do

do they make a Man wicked, but rather ſerve as a Means to amend thoſe that are ſo; for doubtleſs Adverſity, Afflictions, Croſſes, and Accidents, are common to all; but they work divers Effects, according to that Subject on which they fall: To the Fooliſh and Impenitent, they may be a Means to drive them to Deſpair or Diſtraction: To Sinners and Offenders (not hardened) they are lively Inſtructions, to put them in Mind of their Duty, and to bring them to the Knowledge of God: To virtuous People, they are a Means to exerciſe their Virtue, and gain greater Commendation, and a nearer Alliance with God: To wiſe Men, they are a Matter of Good, and ſometimes a Mean to mount up to Greatneſs; an excellent Example hereof was *Joſeph* the Son of *Jacob*.

That a Man may the better defend himſelf in theſe Adverſities, and quit himſelf with Advantage, a principal Mean is to be an honeſt Man; for a virtuous Man is more peaceable in Adverſity, than a vicious Man is in Proſperity; and he that hath an evil Conſcience is more tormented, than he that hath

a good one ; for having the inward Part ſound, outward Things cannot hurt it ; eſpecially being oppoſed with a good Courage. Now ſuch Adverſities, &c. as are real, as Sickneſs, Pain, Grief, Loſs, &c. we may obſerve are natural unto Men from their Birth ; then what doth afflict us being natural unto us, we cannot juſtly receive Offence thereby ; for Offence is a Malady of the Soul, contrary to Nature, and ought not to come near us. There is not an Accident befalls us, wherein Nature hath not prepared an Aptneſs in us to receive it, and to turn it to our Content : For it is the leſſer Part of Man that is ſubject to Fortune ; the principal Part cannot be overcome without our Conſent : Fortune may make a Man poor, ſick, afflicted, &c. but not vicious and diſſolute, nor take from us Courage and Virtue ; and if we conſider aright, we have more Reaſon to be content with our good Fortune, than to complain of the bad. We ſhould not ſo torment ourſelves at our Misfortunes, as to forget our Comforts ; for if the Evils that we ſuffer ſhould be compared with the Bleſſings we enjoy,

joy, the Diviſion being equally made, we may ſee, by the Overplus of the Good, the Injuſtice of our Complaint: And if we caſt our Eyes abroad, and ſee thoſe that are in a far worſe Condition than us, (who would think themſelves happy if they were in our Places) we might ſo far conſider their Condition, as to think it is God's great Mercy to us, that ours is not ſo bad; which, if weightily conſidered by us, would keep us from murmuring, and bear patiently our Adverſities, &c. *Charron.*

That there is a Divine Providence over us in human Things, appears from the following Quotations, viz. Gen. xxiv. 35. Exod. xxi. 1, 3. 1 Sam. ii. 7. Job i. 24. and xxxvi. 22. Pſal. cvii. 40, 41. Prov. xvi. 33. Eccleſ. vii. 14. and ix. 11, 12. Jer. x. 23.

BEcauſe the Soul of Man (as aforeſaid) is the moſt precious Thing belonging to Man (the Image of God) and is immortal; the Way for it to attain to everlaſting Happineſs, is to abide in the Love and Favour of God; which is no other Way attained to, but (by the Aſſiſtance of the Spirit of God) to follow and embrace Virtue; the ſeveral Branches whereof are in the following Chapter defined by the Philoſophers.

CHAP.

CHAP. V.

Of Virtue in general ; and particularly of Wiſdom, Underſtanding, Wit, Learning, Knowledge, Goodneſs, Faith, Truth, Humility, Love, or Charity, Patience, Diligence, Liberality, Speech, Temperance, Chaſtity, Liberty, and Praiſe.

VIRTUE is the proper Effect of our Regeneration, by the Spirit of God dwelling in us ; whereby it appeareth ſufficiently unto us, that the Foundation of all Virtue is that divine Reaſon, which floweth into our Souls from the free Goodneſs of God. *Fr. Acad.*

Know, that in the Studies of *Greece* we learn, not to command, but firſt to obey ; not to ſpeak, but to keep ſilence ; not to reſiſt, but to humble ourſelves ; not to get much, but to content ourſelves with a little ; not to revenge our Harms, but to pardon ; not to

take from others, but to give our own; not to take Care to be honoured, but to labour to be virtuous. *Anacharſis to Cræſus.*

Virtue is a ſtrong Caſtle, and can never be won; it is a River that needeth no Rowing, a Sea that moveth not, a Fire that quencheth not, a Treaſure without End, an Army never overcome, a Burthen that never wearieth, a Spy that ever returneth, a Sign that never deceiveth, a plain Way that never faileth, a Medicine that preſently healeth, and a Renown that never periſheth. *Marc. Aurel.*

Virtue is the profitableſt Thing in the World, becauſe it maketh all other Things profitable, by cauſing Men to uſe them well. *Thales.*

Only Virtue attaineth to everlaſting Bleſſedneſs. *Ariſtotle.*

Virtue principally, above all Things, purchaſeth to Man Good-will, Friendſhip and Love. *Socrates.*

It is better to ſuffer Shame for virtuous Dealing, than to win Honour by vicious Living. *Hermes.*

The leſs Time that a Man hath to live, the more

more earneſtly ought he to ſtudy and proceed in Virtue. *Diogenes.*

Prudence is the Guide of all other Virtues. *Seneca.*

So live with Men, as if God ſaw thee; ſo converſe with God, as if Men heard thee. *Seneca.*

Sleep not before thou haſt conſidered how thou haſt ſpent the Day paſt; if thou haſt well done, thank God; if otherwiſe, repent, and aſk him Forgiveneſs. *Pythagoras.*

To a virtuous and well diſpoſed Man every Day is high and holy. *Diogenes.*

Nothing can eaſily corrupt a Mind that is wholly dedicated to Virtue. *Ariſtippus.*

Labour and take Pains to ſpend thy Life in Virtue; the Pain is but ſhort, but thy Virtue ſhall ever endure; but if, contrarily, thou ſhalt take Pleaſure in doing that which is evil, thy Pleaſure ceaſeth, but the Evil remaineth. *Muſonius.*

It is a great Virtue to abſtain from thoſe Things ourſelves, which we reprove in others. *Plutarch.*

He that liveth virtuouſly in this Life, his Spirit ſhall have Reſt with God. *Marc. Aurel.*

Take no Thought to live long, but to live well.

A good City ſhould care more for Virtue than for People. *Pontanus.*

Silence in a Woman is a precious Virtue. *Hermes.*

Virtue, ſometimes, at the firſt ſeemeth to be dark, hard, and unpleaſant; altho' at length it appeareth moſt bright, amiable, lovely, and comfortable. *Plotinus.*

Refrain from Vice; for Virtue is a precious Garment. *Plato.*

There is more Truſt in Honeſty, than in an Oath. *Thales.*

Wiſdom is a right Underſtanding, a Faculty of diſcerning Good from Evil, what is to be choſen, and what rejected:—It ſets a Watch over our Words and Deeds; it informs us in all the Duties of Life; as Piety to our Parents, Faithfulneſs to our Friends, Charity to the Miſerable, Judgment in Counſel:—She ſearches Nature, gives Laws to Life, and tells us, that it is not enough to know God (or his Will) unleſs we obey him. *Seneca.*

A wiſe

A wiſe Man is never ſo buſy, as in the ſolitary Contemplation of God, and the Works of Nature. *Seneca.*

Wiſdom is the Knowledge of divine Things, and the Head of all other Science. *Ariſtotle.*

Wiſdom is the Knowledge of Things divine and human, which conſidereth the Cauſes of every Thing; by reaſon whereof, that which is divine ſhe followeth, and that which is human ſhe eſteemeth very light. *Tullius.*

Sapience (or Wiſdom) is the Foundation and Root of all noble and laudable Things; by her we may win the good End, and keep ourſelves from everlaſting Pain. *Ariſtotle.*

True Wiſdom teacheth us as well to do as to ſpeak. *Idem.*

The Fear of God is the Beginning of Wiſdom. *Socrates.*

What more becomes Wiſdom, than to diſcern what is worthy our Affection? What more conſonant to Goodneſs, than to love it ſo diſcerned? And what to Magnanimity of Mind, than to be conſtant in it once loved. *Hermes.*

Honour Wiſdom, and deny it not to them

that would have it; but ſhew it not to them that deſpiſe it. *Pythagoras.*

It ſufficeth not a Lover of Wiſdom to reprove the Vices of others only by Words; but it is neceſſary he do that himſelf, which he requires others to do. *Mar. Aurel.*

Of all the Gifts of God, Wiſdom is the moſt excellent; ſhe giveth Goodneſs to the Good, and forgiveth the Wicked their Wickedneſs; ſhe ordereth the Mind, and directeth the Life, and ruleth the Works thereof; teaching what ought to be done, and what to be left undone; without which no Man can be ſafe. *Plato and Hermes.*

The Duty of a wiſe Man is to ſeek out the Reaſons of Things, that in the End he may find that divine Reaſon by which they were made; and having found it, he may enjoy it, and reap Profit thereby. *Socrates.*

Wiſdom is the Defence of the Soul, and the Mirror of Reaſon; and therefore bleſſed is he that laboureth and getteth her, for ſhe is the Ground and Root of all noble Deeds; by her we obtain the Chief Good; that is, everlaſting Felicity. *Plato.*

A prudent

A prudent Man ought to do nothing in Anger; for that unreaſonable Paſſion of the Mind being moved, foreſeeth nothing wiſely. *Theophraſtus.*

Prudence is the Guide of all other good Virtues; ſhe garniſheth Riches, and ſhadoweth Poverty.

Prudence is the general Virtue, the Princeſs and Guide of moral Virtues, and that wherein the Knowledge of our Sovereign Good, and of the End of our Being, conſiſteth. *Socrates.*

Science is acquired by Diligence; but Wiſdom and Diſcretion come from God. *Ariſtotle.*

He that deſireth Wiſdom, deſireth the moſt high and divine Eſtate; for he that findeth her, findeth Life here, and in the World to come. *Solon.*

Wiſdom cauſeth a Man to know his Creator. *Hermes.*

Wiſdom is commonly found in him that is good and virtuous. *Boetius.*

Wiſdom is a Tree that ſpringeth from the Heart, and beareth Fruit in the Tongue. *Plato.*

Early

Early Riſing, and much Watching, are profitable to keep a Man in Health, and to increaſe his Wiſdom.

It is an eſpecial Point of Wiſdom, to know to what Purpoſe the Time beſt ſerveth. *Arceſilaus.*

As the Plough rooteth out from the Earth all Brambles and Thiſtles; even ſo Wiſdom rooteth out all Vices from the Mind. *Seneca.*

Upon perfect and true Wiſdom, wait continually two Handmaids, viz. Humility and Sobriety. *Seneca.*

A wiſe Man is known by two Points; he will not lightly be angry for Wrong that is done unto him, nor is he proud when he is praiſed.

The Office of a wiſe Man is to diſcern what is good and honeſt, and to ſhun what is diſhoneſt. *Socrates.*

A perfect wiſe Man mortifieth his worldly Deſires; by Means whereof he ſubdueth both his Soul and Body. *Seneca.*

As our Omnipotent Creator ſurmounteth all created Beings, ſo the Knowledge of him ſurmounteth all other Learning and Imaginations. *Bias.*

As

As Health preſerveth the Body, even ſo Wiſdom preſerveth the Soul. *Socrates.*

A wiſe Man is known by three Things, viz. by making his Enemy his Friend, the Ignorant learned, and in reforming the evil Diſpoſition unto Goodneſs. *Ariſtotle.*

He is a wiſe Man, that doth good to his Friends; but he is more ſo, that doth good to his Enemies. *Hermes.*

It is impoſſible for him to be wiſe, that deſireth not to be good. *Plato.*

It is better to be wiſe, and not to ſeem ſo; than to ſeem wiſe, and not to be ſo; yet Men, for the moſt part, deſire the contrary.

It is a Point of Wiſdom to take away all Occaſions that might hinder the doing of honeſt and profitable Things. *Ariſtotle.*

Deſire not to be wiſe in Words, but in Works; for the Wiſdom of Words only waſteth with the World; but Works wrought by Wiſdom, increaſe unto the World to come. *Ariſtotle.*

Get thee Sobriety in thy Youth, and Wiſdom in thine Age.

If thou deſireſt to have Delight without Sorrow,

Sorrow, apply thy Mind to ſtudy Wiſdom. *Seneca.*

Wiſdom is the Treaſure of Wit, wherewith every Man ought to enrich himſelf. *Plato.*

Underſtanding and Wit is a great Treaſure. *Seneca.*

Diſpoſe not thy Wit both to Virtue and Vice. *Plato.*

Many excellent and goodly Wits are not a little hindered, through the Fault of evil Inſtructors and Teachers. *Alex. Sev.*

Wit is made dull with groſs and immoderate Feeding. *Diogenes.*

Neither Wit, Strength, or Courage (in any Man) can become lively and excellent, where the Mind is addicted to ſuperfluous Feeding, to beaſtly Idleneſs, or wanton Paſtimes; but by Temperance in Living, and moderate Exerciſe, Strength is nouriſhed, and Wits are increaſed; but by the other, Strength of Body is diſſolved, and Wits are conſumed. *Alex. Sev.*

Shamefacedneſs in a Child is a Token of Wit; but in a Man a Token of Fooliſhneſs. *Seneca.*

As

As empty Veſſels make the greateſt Sound, ſo they that have leaſt Wit are the greateſt Babblers. *Socrates.*

Learn ſuch Things when thou art a Child, as may profit thee when thou art a Man. *Plato.*

Endeavour in thy Youth to learn, although it be painful; for it is leſs Pain for a Man to learn in his Youth, than in his Age to be ignorant. *Plato.*

It becometh a Man from his Youth to be ſhamefaced in diſhoneſt Things, and to be ſtudious about thoſe that are honeſt. *Hermes.*

He is to be commended, who to his good Education joineth Virtue, Wiſdom, and Learning.

We muſt take diligent heed, that in our Lives and Converſations we do not ſpend our Time lightly, in Playing, Jeſting, Wantonneſs, and Jollity; but in Gravity, Sobriety, and the Exerciſe of ſolid and profitable Employments. *Tullius.*

The Underſtanding and Knowledge of vain Men are but Beaſt-like, in Compariſon of thoſe that are poſſeſſed with the divine Spirit;

for

for when they ſpeak, and utter their Knowledge, all others ought to be ſtill. *Marc. Aurel.*

Where can a Man be better accompanied, than with wiſe Men ?

Learn to honour Virtue, and to rejoice in Temperance, Sobriety, Lowlineſs and Meekneſs.

If thou deſireſt to be good, endeavour to know and follow the Truth ; for he that is ignorant thereof, and will not learn, cannot be good. *Tullius.*

Learn by other Men's Vices, how filthy thy own are. *Periander.*

To unlearn Evil, is the beſt Learning. *Antiſthenes.*

He is ſufficiently learned, that knoweth how to do well ; and he hath Power enough, that can refrain from doing Evil.

Eſteem him as much that teacheth thee Wiſdom, as if he gave thee Abundance of Gold. *Pythagoras.*

Keep Company with thoſe that may make thee better. *Xenophon.*

True Learning maketh young Men ſober, comforteth

comforteth old Men, is Riches to the Poor, and garniſheth the Rich. *Ariſtippus.*

Learn to know thy ſelf. *Iſocrates.*

The perfect Knowledge of one's ſelf, which conſiſteth in the Soul, is ſo joined with the Knowledge of God, that the one without the other cannot be ſincere and perfect. *Socrates.*

He that knoweth himſelf well, eſteemeth but little of himſelf; he conſidereth from whence he came, and whereunto he muſt return; he regardeth not the vain Pleaſures of this Life; he extolleth the Law of God, and ſeeks to live in his Fear. *Macrobius.*

The Knowledge of the Law of God maketh a Man to know himſelf, and is the only right Way to eternal Salvation.

Know thy ſelf; ſo ſhall no Flatterer beguile thee. *Socrates.*

It is as great a Shame for a Man not to learn the Good that is taught him, as to refuſe a Gift from a Friend.

Much Babbling is a Sign of ſmall Knowledge. *Pythagoras.*

Learning and Knowledge in good Men, is, that they may thereby know Sin, and eſchew the ſame; and know Virtue, and practiſe it.

That Thing is to be called good, which includeth in itſelf a Dignity that ſavoureth of God and Heaven; ſo that thoſe Things are only worthy of the Name of Goodneſs, which have a Perpetuity and Stedfaſtneſs of a godly Subſtance. *Plato.*

As God himſelf is all Goodneſs, ſo he loveth all Things that are good, which are Righteouſneſs and Virtue; and hateth the contrary, Vice and Wickedneſs.

It is not only ſufficient for a Perſon to be reputed good, but it is alſo neceſſary that he put from him all Things reputed evil. *Mar. Aurel.*

I look for ſmall Goodneſs of a young Man, except of ſuch an one as bluſheth after he hath offended. *Seneca.*

Many Years of a Man's Life are not to be reckoned; but rather the good and godly Works that he hath done.

He may in one Senſe be called good, if other Men fare the better for his Goodneſs. *Hermes.*

A good Man is influenced by God himſelf, and has a Kind of Divinity within him. *Seneca.*

Thou canſt not be perfectly good, if thou hateſt thine Enemy: What ſhalt thou then be, if thou hateſt thy Friend? *Socrates.*

Adverſity is ſent of God unto good Men; not unjuſtly and cruelly, but for a good Conſideration, and lovingly, as the Dealing of a good Father, which (with an incomparable Charity) deſireth the Advancement of his Son to perpetual Honour and Dignity, by ſuch a Manner of Exerciſe as moſt fitly trieth his Virtue. *Plato.*

If thou intendeſt to do any good, tarry not till To-morrow; for thou knoweſt not what may befall thee this Night. *Pythagoras.*

The Goods of the Soul are the principal Goods.

In good Things, behold the Mercies of God, and apply them aptly to thyſelf; and in all evil Things, as the Plague, Sword, and other Calamities, behold his Judgments, through which thou mayeſt learn and fear to offend him. *Ariſtotle.*

He that doth Good, is better than the Good that he doth; and he that doth Evil, is worſe than the Evil that he doth. *Socrates.*

The only Safeguard is Piety; neither the evil Genius, nor Fate, can overcome a godly Man; for God delivereth him out of all Evil. *Her. Triſ.*

It is the Part of a good and honeſt Man to forget diſhoneſt Things; which to bear in Mind, is a Point of Evil.

Good Men are called to Joy, and evil Men are drawn to Miſery.

Be gentle and loving to every Body; flatter none; be familiar with few; be ſlow to Wrath; ſwift to Mercy and Pity; be conſtant and patient in Adverſity, and lowly in Proſperity.

Sow good Works, and thou ſhalt reap the Flowers of Joy and Gladneſs.

Behave thyſelf gently to every Body; ſo ſhalt thou make the Good thy Friends, and keep the Bad from being thine Enemies.

Do not ſuch Things thyſelf, as thou wouldeſt diſpraiſe in another. *Pythagoras.*

As our Diſcourſe of God ought to be moſt reverend and holy; ſo muſt alſo all our Deeds before him be holy, perfect, and good. *Socrates.*

No Deſerts of Man can have Place before the Grace of God; therefore good Works make not a Man juſt or righteous (altogether): but a Man being once juſtified, doth good Works. *Auguſtin.*

In vain do Men follow that which is good, and ſtrive to do well, if they do not perſevere to the End of their Days. *Eraſmus.*

Faith is the Gift of God, breathed by his Spirit into the Hearts of thoſe that are his Children.

Through a lively, quick, and fruitful Faith, we have our firſt Entrance unto God; but the Faith that is without good Works, is not a lively, but a dead Faith; and therefore not to be called Faith; no more than a dead Man is to be called a Man. *Didymus Alexandrinus.*

The Works of Faith, are a quiet and good Conſcience, the Love of God, and Hope of good Things to come; theſe give Boldneſs to repair to the Throne of Grace, with Invocation, Adoration, Confeſſion of the Truth, Obedience, and Perſeverance, in yielding up the Spirit unto God.

The Power of true Faith worketh in Men

a Conſtancy, and keepeth them in Quietneſs, and giveth Strength and Patience in Affliction.

Good Living cannot be ſeparated from true Faith, that works by Love. *Auguſtin.*

Perform thy Promiſe as juſtly as thou wouldeſt pay thy Debts; for a Man ought to be more faithful than his Oath. *Socrates.*

By Faith (if it be perfect and lively) we come to Fear; by Fear, to abſtain from Sin; and by eſchewing Sin, we get a patient Mind to ſuffer Tribulation, whereby we take Hope and Truſt in God; through which Hope, our Souls abide in a ſure and certain Expectation of that which is laid up in Store for us in Heaven.

Think not thoſe faithful who praiſe all thy Words and Actions, but that reprove thy Faults alſo. *Socrates.*

Promiſe with Conſideration, and then perform faithfully. *Seneca.*

The Light of Truth is a Law, not written in Tables or Books, but dwelling in the Mind, always as a living Rule, which never permits the Soul to be deſtitute of an interior Guide. *Plutarch.*

Foraſmuch

Foraſmuch as God is the Truth, and that Truth is God ; he that departeth from the one, departeth from the other. *Hermes.*

Truth is the Meſſenger of God, which every Man ought to reſpect for the Love of her Maſter. *Plato.*

Stick to the Truth ; abſtain from Vice.

Truth is the Guide of all Goodneſs. *Hermes.*

They who are ill affected to the Doctrine of Truth, have their Minds ſo blind, that they cannot abide the Light thereof. *Boetius.*

Man's unſtable and wavering Fleſh runneth itſelf into many Faſhions ; becauſe it will not be bridled or reſtrained to obey the Truth of God in all Things. *Periander.*

When the Truth is revealed, let Cuſtom give Place to the ſame : Let no Man prefer Cuſtom before Truth and Reaſon ; for Truth and Reaſon exclude Cuſtom. *Auguſtin.*

Cuſtom, be it never ſo ancient, and never ſo generally received, yet ought it by all Means to give P ace unto the Truth. *Gregory.*

In all Things, and towards all Men, uſe ſimple Truth, without Fraud, Deceit, or Guile, in Word or Deed. *Socrates.*

Honour is the Fruit of Virtue and Truth; and for the Truth a Man ſhall be honoured. *Hermes.*

A Man may deſpair of his Safety, whoſe Ears are cloſed up againſt the Truth, and cannot abide Reprehenſion. *Cicero.*

The Truth may be ſhadowed, but will not be ſuppreſſed; it may be blamed, but not ſhamed. *Hermes.*

The Truth ſhould more draw thee to love and follow Virtue, than the common Example ſhould entice thee to follow Vice.

Believe not him that ſaith, he loveth Truth, and followeth it not. *Seneca.*

Truth ought to be preferred before Friendſhip and Amity.

Like as the Lowlineſs of the Heart maketh a Man highly in Favour with God; even ſo Meekneſs of Words maketh an Impreſſion upon the Hearts of Men. *Propertius.*

The Virtue of Humility encourageth to attain truly the Law of God, and maketh apt and meet Veſſels to receive his Spirit.

Nature giveth unto Age Eſtimation and Authority; but Meekneſs of Heart is the Glory both of Youth and Age, and giveth

unto

unto them both Dignity and Honour. *Pontanus.*

Gentleneſs and Humility are worthy Virtues, that cauſe Men to be heartily and dearly beloved. *Alex. Severus.*

Live gently with thy Inferiors, as thou wouldeſt thy Betters ſhould do with thee; and do to all Men as thou wouldeſt be done by. *Seneca.*

Think not thyſelf to be that which thou art not; nor deſire to ſeem greater than thou art indeed. *Seneca.*

Give Place to thy Betters; and to thy Elders, be not high minded; be ſerviceable to every Body; do not that to another which thou thyſelf hateſt: But hate Violence, be gentle in thy Behaviour, and familiar in Communication. *Alex. Severus.*

Humility and Gentleneſs will rather hope the beſt, than think the worſt of a Friend.

Love God and Truth, and ſo ſhalt thou ſave thy Soul.

Reaſon not with him that will deny the principal Truth. *Ariſtotle.*

Nature hath given to Man two Ears, and but

but one Mouth, that we ſhould be readier to hear than to ſpeak. *Socrates.*

There is one Way to go ſurely, viz. for a Man to ſet little by worldly Things, and to keep himſelf only ſufficiently contented with Honeſty.

Harder it is to ſuſtain Grief, than to abſtain from Pleaſure; but more hard to paſs through difficult Things, than to moderate our Pleaſures. *Seneca.*

Without Love, no Virtues can be perfect. *Hermes.*

True Love is that which is not idle, but worketh to ſerve him whom it loveth. *Propertius.*

Love all Men, and be in Subjection to all juſt Laws; but, above all Things, love and obey God. *Socrates.*

The greateſt Argument of godly Love is to love that which God commands; and not to love that which God loveth not.

There are two Kinds of Love; the one natural, from below; and the other heavenly, from above.

The good Lover loveth his Soul better than his Body.

To be loving to him that hateth thee, is an acceptable Thing in the Sight of God; thou ſhalt be loved of God, if thou followeſt him in this, in deſiring to do good to all Men, and to hurt nobody. *Homer.*

The Concord of Brethren is ſurer than a Stone Wall. *Antiſthenes.*

There is true Love, where are two Bodies ſeparate, and but one Heart together. *Mar. Aurel.*

None truly love God, that ſtrive to will any Thing contrary to his Will. *Pacuvius.*

This Love ought to be praiſed, viz. For a Man to love his Neighbour for God's ſake; as every good and virtuous Man loveth every Man: But he that loveth for his ſenſual Luſt or Appetite, or when he loveth for delicate Fare, or when his Mind ſwiftly runneth or luſteth after Women, this Love ought to be diſpraiſed. *Pythagoras.*

Remember them that have done thee Good, and forget not their Benefits. *Periander.*

Be always one to thy Friend, as well in Adverſity, as in Proſperity.

Give blameleſs Counſel, and comfort thy Friends. *Bias.*

Better are the Stripes of him that faithfully loveth, than the deceitful Kiſſes of him that hateth.

Love Diſcipline, Temperance, Prudence, Truth, Faith, Experience, Dexterity, Diligence, Sobriety, and Piety. *Pittacus.*

Charity is a good and gracious Effect of the Soul, whereby Man's Heart hath no Fancy to eſteem, value, or ponder any Thing in this wide World, beſides or before the Care and Study to know God. *Hermes.*

As God himſelf is all Charity and Love, and the only Beginning of all Goodneſs; ſo there floweth freely from him, as the only Fountain of Grace, into the Heart of Man (the Inſtrument of all Grace) all good Motions to work well, and that freely, lovingly, and of Good-will, by the Power of his Spirit, without reſpecting of Merit thereby; but reverently, tendering and ſeeking the only Glory of Him, by whom (through Grace) he is ſo freely and mercifully juſtified and ſaved. *Hermes.*

Charity is not like one Virtue, but is ſuch a Thing, that by many Degrees of divers Virtues

tues it muſt be attained, as the final Concluſion of all Labour and Travel in Virtue. *Auguſtin.*

All Charity is Love; but it is not true, that all Love is Charity.

Charity maketh Men to forſake Sin, and embrace Virtue; for it is the whole Perfection of a good Man. *Auguſtin.*

Charity maketh a Man abſolute, and perfect in Virtues. *Plato.*

As Covetouſneſs, Bribery, and Extortion, are never contented, but needy; ſo Charity and Liberality are evermore bleſſed with Plenty. *Plato.*

How can Charity to Man ſtand, when Charity to God (which is Obedience to his Will) is overthrown? *Auguſtin.*

Whoſoever feeleth in his Heart any Jot or Tittle of Hatred or Envy, for any Manner of Evil againſt any Man, that Perſon may be well aſſured that he is not in Charity with God. *Auguſtus Cæſar.*

Charity is a Word much uſed in the Mouths of many; but not ſo well underſtood, as it is commonly ſpoken.

Charity

Charity is the Child of Faith. *Chryſoſtom.*

Like as God, and the Children of God, are always known to be all one in Charity, Mercy, Pity, Patience, Long-ſuffering, wiſhing Welfare, Health, and Life to every Man; ſo the Devil and his Children are known to be always one in their Envy, Spight, Malignity, Cruelty, Impatience, Revenge, Oppreſſion, Impoveriſhing and Spoiling; being Hinderers of Health, and very Murderers. *Plutarch.*

Succour them that periſh; yet not ſo, that thou thyſelf periſh thereby. *Solon.*

To be worthy of a Gift, is more than to have a Gift given. *Diogenes.*

Whom perverſe Fortune, long Sickneſs, Service, Friendſhip, Unfaithfulneſs of them that were truſted, or whom Thieves or Oppreſſors have brought into Poverty; to theſe let Men extend their Compaſſion and Charity. *Alex. Severus.*

Patience is a noble Virtue, appertaining as well to inward as to outward Things; and is the Vanquiſher of Injuries, and ſure Defence againſt all the inordinate Paſſions of the Soul.

The

The Way to obtain Patience, is chiefly by two Things, viz. a direct and upright Conſcience, and a true and conſtant Opinion in the Eſtimation of Goodneſs.

Patience and Perſeverance are two proper Signs, whereby God's Children are truly known from Hypocrites.

Suſtain, and abſtain: Suſtain and bear Adverſity patiently; and abſtain from all evil and filthy Pleaſures. *Epictetus.*

Patience and Faith in God make a Man victorious. *Socrates.*

He is perfectly patient who in his Fury can ſubdue his own Affections.

Better is he that ſetteth Light by Injury or Wrong, than he that ſorroweth: For he that ſetteth Light by it, little regards it; but he that is ſorrowful, is tormented by it, as if he felt it. *Ambroſe.*

He is worthy to be called courageous, ſtrong, and ſtout, who doth not only with Patience ſuffer Injuries, Rebukes, and Diſpleaſures done unto him, but alſo doth good againſt thoſe Evils. *Mar. Aurel.*

If he that wronged thee be weaker than thou,

thou, forgive him ; if he be mightier, ſpare thyſelf. *Seneca.*

It is oftentimes ſeen that it fails not, in a Man that can ſuffer, and hath Patience, to have Virtue and Strength. *Mar. Aurel.*

He that is patient and ſober, ſhall never have Cauſe to repent thereof.

Be patient in Tribulation, and give no Man Cauſe to ſpeak Evil of thee. *Hermes.*

By meek ſuffering Afflictions, Patience is made ſtrong. *Hermes.*

Receive patiently the Words of Correction, although they ſeem grievous.

Humility and Patience are the Pacifiers of Wrath and Anger. *Hermes.*

It is an excellent Thing patiently to ſuffer what thou canſt not remedy, and to yield unto God without murmuring ; from whom (as Author) all Afflictions come.

The Labours that come with Neceſſity ought with good Courage to be endured. *Mar. Aurel.*

Be conſtant and patient in Adverſity, and in Proſperity wary and lowly.

The beſt Way for a Man to be avenged, is

to contemn Injury and Rebuke, and to live with ſuch Honeſty and good Behaviour, that the Doer ſhall at laſt be thereof aſhamed, or at the leaſt loſe the Fruit of his Malice. *Mar. Aurel.*

It is the Duty of a good Man, and a Point of Humanity, to forgive, where the Party forgiven repenteth, and is aſhamed of his Fault.

He that receiveth Benefit thankfully, diſchargeth the firſt Payment thereof; he that forgetteth it, is of all others moſt ungrateful. *Seneca.*

Pardon is better than Revenge; the firſt is proper to the Spirit of a Man, the other of a cruel Beaſt. *Pittacus.*

Diligence quickly diſpatcheth many Things. *Seneca.*

He that diligently attendeth on his Buſineſs, can never repent him. *Ariſtotle.*

Give not thyſelf much to Pleaſure and Eaſe; for if thou uſeſt thyſelf thereto, thou ſhalt not be able to ſuſtain the Adverſity that may afterwards befall thee. *Idem.*

Uſe thyſelf to labour diligently of thy own

Accord ; that if it chance thee to be compelled thereto, thou mayeſt the better away with it.

If thou intendeſt to perform any virtuous Act, then proceed with all Diligence ; but if the Act be evil, then be as diligent to conquer thine own Will. *Xenophon.*

Look diligently to thyſelf, that the Reign of thy Youth, and Liberty of thine high Eſtate, cauſe thee not to commit Vice. *Mar. Aurel.*

Diligent Labour prevaileth mightily ; yea, it overcometh many Things. *Virgil.*

Thoſe Things which ſeem laborious to Youth, are made right pleaſant unto the Aged.

We know that there is nothing ſo eaſy but it will ſeem hard, if it be not with Chearfulneſs taken in Hand. *Terence.*

The waking Eye, and diligent Hand, attain of right unto many great Things.

Nothing ſhall cauſe a Man more diligently to do his Duty, than to think what he would require of him that ſhould ſerve him. *Pittacus.*

He that is diligent ſhall enjoy the Profit of his Labour. *Muſonius.*

Diligence and Study can attain to many Things. *Periander.*

Clean keeping of the Body (delicate Niceties of Meats and Drinks laid apart) doth greatly both maintain the Health of the Body, and much comfort the Wit.

It is an infallible Rule, that he that is given to good Exerciſes is a virtuous Man, and he that is given to Loitering and Idleneſs is a vicious Perſon.

We ſhould every Night call ourſelves to an Account, what Infirmity have I maſtered To-day, what Paſſion oppoſed, what Temptation reſiſted, what Virtue acquired? If every Man would but thus look into himſelf, it would be the better for us all. *Seneca.*

Liberality is as well a Meaſure in giving, as in receiving, &c. For it is not in the Multitude or Quantity of that which is given, but in the Habit and Intent of the Giver. *Ariſtotle.*

It is Liberality to give according to a Man's Ability.

He only is liberal who diſtributeth according to his Subſtance, and where it is expedient. *Ariſtotle.*

As Man is the moſt precious and goodly Creature of all others upon the whole Earth, and wonderfully endued with divine Grace from the moſt High God, ſo ought he to have ſpecial Regard to his Station; and not only (as a Lord over them) uſe them for his ſufficient Occaſion, but alſo readily contribute to the Relief and Comfort of thoſe that by Creation are like unto himſelf. *Theophraſtus.*

Liberality in a Nobleman is highly to be commended;——where next unto the helping and relieving of the Community, the moſt Part of Liberality is to be employed on Men of Virtue and Probity: To diſcern ſuch, is required good Judgment, leſt there be hid (for Hope of Reward or Favour, under the Cloak of Virtue) the moſt mortal Poiſon of Flattery; for Liberality, which is beſtowed upon the Flatterer, is not only loſt, but alſo ſpoiled and devoured. *Ariſtotle.*

He that is liberal ſlighteth not his Goods, nor giveth them to all Men; but uſeth them

ſo

ſo as he may continually help others ; and giveth when, and where, and on whom they are beſt to be employed. *Hermes.*

Liberality and Beneficence are of ſuch Affinity that they cannot be ſeparated ; for the giving of Money is not Liberality, if it be not for a good End and Purpoſe : Beneficence is never taken but in the better Part, and is a Fruit of Virtue. *Tullius.*

A liberal Heart is the Cauſe of Benevolence, although ſometimes perhaps Ability be wanting. *Idem.*

It is the Part of an honeſt Mind to acknowledge by whom we have received Benefit, and this is as it were a Reward to the Author. *Pliny.*

See that thy Gifts be according to thine Ability ; for if they are too big, thou ſhalt be thought a Prodigal ; and again, if they are too ſmall, thou ſhalt be thought a Niggard. *Solon.*

Boaſt not of thy good Deeds, leſt thine Evil be alſo laid to thy Charge. *Socrates.*

He that hath wherewith, and giveth not, is utterly an Enemy ; and he that promiſeth

forthwith, and is long in performing, is but a ſuſpicious Friend. What Need of Words to our Friends when we can ſuccour them with Works? *Mar. Aurel.*

It is a great Part of Godlineſs to acknowledge the Liberality of God's Goodneſs towards us, and to give only Praiſes unto him from whom all good Things proceed. *Pacuvius.*

To talk of God is the beſt Communication; and to think of him is the beſt Silence. *Pythagoras.*

He that ſpeaketh Truth, cannot be aſhamed of that he ſpeaketh. *Ariſtotle.*

Silence and Speech are both good, uſed in due Time; but otherwiſe are both nought. *Socrates.*

Speech ought to be like Gold, which then is of greateſt Price and Value when it hath leaſt Droſs in it; ſo a few Words ought to comprehend great Store of ſubſtantial Matter and Inſtruction. *Plutarch.*

A Man ought to conſider before what he will ſpeak, and to utter nothing that may afterwards repent him.

A Man

A Man hath Power over his Words, till they are ſpoken; but after they are ſpoken, they have Power over him. *Socrates.*

Be ſecret in Counſel, and take Heed what thou ſpeakeſt before thine Enemies. *Iſocrates.*

Mock not another Man for his Misfortune, but take heed by him how to avoid the like Miſery.

Speech ought to be ſober and ſeldom: To know how to be ſilent, is a great Advantage to ſpeak well; and he that knows not how to do the one, knows not the other. *Charron.*

Think reverently of God, and he will put good Words into thy Mouth. *Socrates.*

Modeſty is the Ornament of our Life, and the Force of Comelineſs. *Cicero.*

Temperance is the Pillar of Fortitude, the Helmet and Shield againſt Luxury, the Keeper and Guide of the Eyes, the Preſerver of Good-will, the Eraſer of evil Thoughts, the Corrector of untamed Deſires, an Enemy to the diſordered Will of the Soul, ſhunneth worldly Deſires, hindereth diſhoneſt Actions, breedeth Continence, mollifieth Men's Hearts,

and giveth Reaſon for a Rule in all Things. *Plato.*

Temperance is a noble Virtue, and chiefly appertaineth to the honourable State of Mankind. *Phocion.*

Temperance calls a Man back from all groſs Affections and carnal Appetites ; and letteth him not exceed, either in fooliſh Rejoicing, or in ungodly Sorrowing. *Boetius.*

That Family is the beſt, which gets not unjuſtly, keeps not unfaithfully, ſpends not with Repentance ; whoſe Happineſs conſiſts in a virtuous and honeſt Life, in being content with a Competency of outward Things, and uſing them temperately.——Fly corporal Pleaſures, for they certainly bring Sorrow ; but obſerve an honeſt Life more ſtrictly than an Oath, and meditate on ſerious Things. *Solon.*

As for Meats, Clothes, and Lodging, a little feeds the Body, and as little covers it ; it is only Pride and Curioſity that involves us in Difficulties ; if nothing will ſerve a Man but rich Clothes and Furniture, and the Rarities of all Nations, it is not Fortune's Fault,

Fault, but his own, that he is not ſatisfied; and if he were Maſter of the whole World, he would be ſtill a Beggar. It is the Mind that makes us happy and rich, in what Condition ſoever we are; it is only Luxury and Avarice that make Poverty grievous unto us: For a ſmall Matter will ſerve againſt Cold, Hunger, and Thirſt; and all the reſt is but Vanity and Exceſs. *Seneca.*

Let my Clothes and Bed be plain and clean, and my Meat without much Expence or Burden to my Purſe or Body. *Seneca.*

Youth intemperate, and full of carnal Affections, quickly bring Age and Infirmities on the Body. *Anaxagoras.*

He is to be called a temperate and moderate Perſon, who not only hath Power over his wanton and corrupt Deſires, but alſo endeavours that in his Country he be chargeable to no Man, nor cruel or grievous. —For he is tempered with the Light of heavenly Grace, he is of Nature familiar and gentle, he is eaſy to Men that will ſpeak with him, whoſe Houſe is not ſhut, but open to all Men, that they

(as

(as it were) in Tempeſts and Storms, may repair for Retirement and Succour. *Plutarch.*

As Temperance doth mitigate all groſs Appetites, and cauſeth them to be obedient to Reaſon, and doth preſerve the Judgment of the Mind; ſo Voluptuouſneſs is thereto an Enemy, for it greatly troubles and afflicts the Mind. *Cicero.*

He cannot commend Temperance that thinks the chiefeſt Good conſiſts in carnal Pleaſure; for Temperance is thereto an Enemy.

They who know what they ought to do, and do it not, are not wiſe and temperate, but fooliſh and ſtupid. *Socrates.*

A good Temper and Diſpoſition of Soul and Body is true Nobility. *Idem.*

He is worthy to be called a temperate and moderate Perſon, who firmly governeth and bridleth (through Reaſon) the Vice of Senſuality, and all other groſs Affections of the Mind. *Thucydides.*

The Wicked live to eat, but the Good eat to live: Eat that which neither hurts the Body

Body nor Mind ; for temperate Perſons are the moſt excellent. *Socrates.*

To live well and frugally, is to live temperately. *Plato.*

There is great Difference between living well, and living ſumptuouſly ; for the one is to be temperate, frugal, orderly, honeſt, moderate, and contented ; which is attended with true and laſting Praiſe : But the other is to be intemperate, luſtful, contemning all Order, &c. and in the End is followed with Shame. *Epictetus.*

If thou wouldeſt conſider the Excellency of Man's Nature, and the Dignity thereof, thou wouldeſt perceive how foul and diſhoneſt a Thing it is, to be inclined unto Luſt, immoderate Eating and Drinking, and to live looſely and wantonly ; and contrarily, how honeſt, fair, and commendable a Thing it is, to live continently, temperately, and ſoberly. *Tullius.*

I ſeek not the Pomp and Effeminacy of this World, but Knowledge and Virtue, *Crates ;* and chooſe a Life of Temperance before a Life of Delicacies ; for true Satisfaction, thou knoweſt,

knoweſt, is in the Mind ; and that Pleaſure is only worth ſeeking which laſts for ever. *Hipparthia a Virgin, to Crates a Philoſopher.*

Arm thyſelf with Juſtice, and clothe thee with Chaſtity ; ſo ſhalt thou be happy. *Seneca.*

Chaſtity, Purity of Life, Continency (or refuſing the corrupt Pleaſures of the Fleſh and of this World) are Virtues precious in the Sight of God ; and they that do poſſeſs ſuch Virtues, keep their Bodies clean and undefiled, and in Life refrain from all Evil. *Propertius.*

A chaſte Heart (which is only ſeen and known of God) is moſt precious and bleſſed in his Sight. *Apuleius.*

It muſt needs be a Point of great Continency and Integrity, not to be caught with the Enticements of vain Beauty, Comelineſs of Body, outward and gay Glory or Apparel, nor with the vain Pleaſures of the World ; but to be reſtrained by Juſtice, Equity, and Chaſtity ; yea, and with the Bridle of the Fear of God, not to conſent to corrupt Concupiſcence, which would in that ſort deceive them

them (eſpecially carnal Men) and blind right Judgment in them. *Muſonius.*

Beware of the Baits of wanton Women, which are laid out to catch Men; for they are great Hindrances to him that deſires Wiſdom. *Socrates.*

Suffer not thy Hands to work, nor thy Tongue to ſpeak, nor thy Ears to hear, that which is evil.

At thy Table let all Things (or Words) be pure, chaſte, and holy; even as he is holy whoſe Gifts thou there receiveſt. *Socrates.*

That Man whoſe Mind is wholly dedicated to Virtue and Purity of Life, and deſpiſeth the Vanities of this ſhort Life, moſt certainly prevaileth, and obtaineth Salvation in the End. *Pontanus.*

Let Youth take Delight in good Things; for Pleaſures are the Baits of Evil: The momentary Sweetneſs of a delicious Life, is followed with eternal Sorrow; the ſhort Pain of the contrary, with eternal Pleaſures. *Plato.*

He is to be accounted free and at Liberty, who is void of all evil Luſt or Concupiſcence. *Cicero.*

Liberty

Liberty is a Power given unto Man, whereby he may live as he himſelf ſhall think good, or is perſuaded in his Conſcience ; and followeth, in Converſation, thoſe Things only which are good and honeſt ; obeying not the Law for Fear of Puniſhment, but for Truth's Sake and Equity.

In very much Liberty it is hard to be moderated, or to put a Bridle to wanton Affections. *Ariſtotle.*

He that hath Liberty to do more than is neceſſary, will oft-times do more than is tending to Honeſty. *Macrobius.*

Neither the Covetous, nor Ambitious, nor luſtful Perſon, can be free and at Liberty. *Diogenes.*

He is a Slave indeed who is in Bondage to his own evil Affections. *Cicero.*

Apply thyſelf to Virtue, that in the Time to come thou mayeſt be praiſed. *Plato.*

It is meer Wickedneſs to ſeek Praiſe by counterfeit Virtue. *Diogenes.*

In all thy Doings ſeek chiefly the Praiſe and Glory of God.

He is greatly to be praiſed that leadeth an uncorrupt

uncorrupt Life, that loveth and feareth God, that is friendly to his Friend, favourable to his Enemy, temperate in his Words, and meek in his Behaviour. *Mar. Aurel.*

We muſt beware we open not our Ears to ſuch as praiſe us falſly, nor ſuffer ourſelves to be flattered. *Tullius.*

When thou ariſeſt in the Morning, determine ſo to paſs the following Day, as though at Night a Grave ſhould be thy Bed.

At thy Down-lying and Up-riſing, at thy Labour, Eating, and Drinking, be mindful of God, be thankful unto him, and remember his Benefits, not only towards thyſelf, but alſo towards all Mankind, even throughout all the World. *Mar. Aurel.*

Whatſoever thou takeſt in Hand, think that before thou endeſt it Death may ſurpriſe thee. *Seneca.*

Praiſe no Man before Death, for that diſcovers his Works. *Iſocrates.*

THE

THE Cauſes of all Inconveniencies and Hurts that happen to the Soul of Man, are his own Vices, which bring him under the Diſpleaſure (or Hatred) of God and good Men, and oft of himſelf at length.—Now although there are ſundry Sorts of Vices, too many to be here enumerated, I ſhall in the following Chapter ſhew the Philoſophers Opinion of the Vileneſs and Corruption of ſome of them, and the Damage and Hurt they bring both to Soul and Body; which I deſire and wiſh all Men would be warned to refrain and forſake, before God's Spirit ceaſe to ſtrive with them, and they be given over to a reprobate Mind.

CHAP.

CHAP. VI.

Of Vice in general; and particularly of Pride, Ambition, Envy or Malice, Wrath or Anger, Sloth or Idleneſs, Covetouſneſs, Gluttony and Drunkenneſs, Uncleanneſs, Lying and Deceit, Flattery, and Backbiting, Swearing, Folly and Ignorance. Of Repentance, and the Value of Time.

LIKE as Virtue is a Garment moſt comely and precious, whereby the Soul is garniſhed to the Glory of the moſt high God; ſo Vice and Wickedneſs are filthy, abominable, and uncomely, which corrupt and deſtroy the Soul, contrary to the Will of God.

To be a true Victor, is to ceaſe warring againſt Men without; and engage in another Warfare, againſt the Enemies within; viz. carnal Luſts, Affections and Deſires. *Dindimus.*

One Way to ſecure a Man from Wickedneſs, is to withdraw from the Examples of

it; it is too much to have them near us, but more to have them within us. Ill Example, Pleaſure and Eaſe, are, no doubt of it, great Corrupters of Manners.—Thoſe are the beſt Inſtructors (to Virtue) that teach in their Lives, and prove their Words by their Actions. *Seneca.*

As there is nothing upon the Earth better than good Men; ſo there is nothing worſe than wicked ones.

As Men, for their bodily Health, do abſtain from evil Meats; ſo ought they to abſtain from Sin, for the Salvation of their Souls. *Hermes.*

If thou haſt ſinned, repent ſpeedily, and tarry not till To-morrow. *Ariſtotle.*

Eſchew thy own Vices, and be not curious to find out other Mens. *Plato.*

Beware of Sin, that Serpent of the Soul, which ſpoils it of its Ornaments of Innocence and Integrity. *Ariſtotle.*

Uſe not Familiarity with any vicious Perſon. *Plutarch.*

Sin ſeparateth the Soul from God, whoſe Image the Soul ſhould bear. *Anacharſis.*

Through Sin and Wickedneſs, Kingdoms are altered and changed. *Plato.*

If a Man did rightly underſtand the high Majeſty of the great and terrible God, would he not think, that when he hideth himſelf in Darkneſs, and doth the Works thereof, that he ſhould be nevertheleſs manifeſt unto him in all his Doings, who is able to perceive the Secret of the Heart? *Auguſtin.*

Wickedneſs cauſeth the Spirit of God to withdraw from the Heart of Man; ſo as not to work in him, according to his gracious Efficiency.

It is better to ſuffer Death, than by Compulſion to do that which is evil. *Hermes.*

Virtues cannot be ſeen in a Man, except he firſt put away his Vices. *Hermes.*

To be much inquiſitive about others Offences, is a Sign of an evil Diſpoſition.

He is no good Governor, that commandeth others to avoid Vices, and will not leave them himſelf. *Plato.*

If they be miſerable who have cruel Maſters, although they may go from them; how much more miſerable are they that ſerve their Vices,

as their Maſters, from whom they will not fly? *Virgil.*

Many Evils do follow Wickedneſs; but eſpecially that moſt wretched Torment and Vexation of a guilty Conſcience. *Idem.*

The Fault committed is of ourſelves, but God is blameleſs. *Cato.*

Every Sin is conceived firſt in the Heart, and afterwards finiſhed in Word or Fact. *Arnobius.*

The Heart of a wicked Man is defiled and unclean; and all the Sins committed by him proceed from thence, as from a Fountain of all Evil. *Idem.*

All Ambition hath this Vice, not to look back. *Seneca.*

Pride, Statelineſs, Loftineſs of Mind, and Arrogance (Evils grounded by the Devil in the Heart of Man) are ugly and loathſome Monſters in the Sight of God; moſt odious, hateful and hurtful Vices; and abhorred both by him and good Men. *Cleobolus.*

Pride is the Ground or chief Cauſe of all Variance, Hatred, and Miſchief.

If thou wilt be beloved of God, and good Men,

Men, thou muſt not be proud of the good Gifts of God ; whether of Wiſdom, Policy, Beauty, Comelineſs, Strength, Authority, or Riches : For it is one God that is only wiſe, politick, puiſſant, amiable, wealthy, and full of Felicity. *Phocylides.*

Be not elevated, nor proudly puffed up againſt thine Inferior, or poor Neighbour ; ſwell not in Pride againſt him ; but look on him with the Spirit of Humility, gladly embracing him with a gentle and favourable Countenance ; and help him friendly, if thou mayeſt happily do it. *Plotinus.*

Abuſe not thy Eſtate ; hate Pride ; deſire to be cleanly, and not gorgeous in thine Apparel : And howſoever God thy Maker hath formed thee, think well, with Thankfulneſs of his Workmanſhip, and deform not thyſelf like a Monſter : For a Man ſhould uſe ſuch Apparel, as ſhould not be over-nice, nor filthy ; but ſuch as may avoid an unſeemly, rude, and beaſtly Negligence. *Montanus.*

Pride ſhould not be followed either by young Men or old ; but be contemned by all. *Alex. Sev.*

Fine and rich Cloaths are only for Comedians, that would ſport the People with only making themſelves Fools. *Socrates.*

It is the Property of God to want nothing; and they that want (and are contented with) leaſt, approach neareſt to him. *Idem.*

Be not proud in Proſperity, neither deſpair in Adverſity.

Gay apparelled Women ſtand forth as Baits, to catch Men that paſs by; but they take none, but ſuch as will be poor, or elſe ſuch ignorant Fools as know them not. *Mar. Aurel.*

Beauty in Women's Faces, and Folly in their Heads, are two Worms, which fret Life, and waſte Goods. *Mar. Aurel.*

Exceſs in Apparel is an Argument of the Incontinency of the Soul, and rather whetteth the Eyes of the Beholders thereof to wicked Deſires, than to any honeſt Opinion. *Eraſmus.*

Neither gorgeous Apparel, nor excellent Beauty, nor Plenty of Goods, or Riches, become a Woman ſo well as Sobriety, Silence, Faithfulneſs, and Chaſtity. *Plutarch.*

The

The true and lawful Uſe of Apparel, is to cover ourſelves againſt Wind and Weather, and the Rigour of the Air, and ſhould never be uſed to other Ends; and therefore as it ſhould not be exceſſive and ſumptuous, ſo it ſhould not be too baſe and beggarly. *Charron.*

Cocks, Peacocks, and Pheaſants, are much more beautiful in their natural Dreſs, than all the rich and magnificent Adorning of the Body. *Solon.*

A Horſe is not known by his Furniture, but Qualities; ſo Men are to be eſteemed for Virtue, not Wealth. *Socrates.*

They who paint their Faces, wrinkle and curl their Hair, to adorn, attire, or ſet out their Heads, are taxed for graceleſs, carnal, and worldly Perſons. *Hierom. Chryſoſt.*

Let us not murmur or find Fault with God, nor call his Wiſdom, Goodneſs and Diſcretion into Queſtion; let us not offer Violence and Force to him, in labouring to correct, to alter, perfect, or amend his Work, or to new mould or make ourſelves, as if we were more wiſe than he: But ſince we cannot

make ſo much as one Hair white or black, when as God, who numbers all our Hairs, hath given it another Tincture, let us reſt contented with that Lot and Portion, with that natural Hair and Comelineſs, which God hath given us, &c. *Prynn.*

Ambition, and ſtriving for worldly Honour and Promotion, are very miſerable Things, ſhort of Continuance, and haſte to an evil End. *Tullius.*

Envy and Slander are two Brethren, which are evermore linked together for Miſchief. Experience hath taught, that Envy hath been the Deſtroyer of many. *Pythagoras.*

Debate, Deceit, Contention and Envy, are the Fruits of evil Thoughts. *Seneca.*

Envious Men are Tormentors unto themſelves. *Alex. Sev.*

Unhappy is the State of envious and malicious Perſons. *Plato.*

It is better to be a Companion with many in Love, than to be a King with Hatred and Envy. *Mar. Aurel.*

If any Man ſaith Evil of thee, and envieth thee, regard it not, and thou ſhalt diſappoint him of his Purpoſe. *Diogenes.*

Be

Be not envious at an evil Man's Proſperity; for ſurely his End cannot be good. *Alex. Severus.*

It is the Fault of the World, to be envious at Virtue. *Tullius.*

Malice drinketh the moſt Part of its own Poiſon; the Poiſon which Serpents do keep without any Harm, they ſpue out to others Deſtruction; but the malicious, contrariwiſe, hurt none ſo much as themſelves. *Seneca.*

He is moſt wicked, that is malicious againſt Friends. *Hermes.*

He is not perfectly good, who hateth his Enemy: What is he then, who hateth his Friend? *Plato.*

Malicious Words diſcover the Evil of the Heart. *Ariſtotle.*

The Way to ſuppreſs Malice, is not with Stoutneſs, but with Meekneſs, Gentleneſs, Long-ſuffering, and Patience. *Ariſtotle.*

As Ruſt corrupts Iron, ſo Envy corrupts Man. *Antiſthenes.*

Revenge is in no ſort to be uſed; it is not juſt to hurt any, although they have offered us Wrong; for a good Man never ought to do

do Evil : Yea, it is a great deal better to ſuffer, than to offer Contumely; to be ſlain, than to ſlay; becauſe the one bringeth no Detriment to the Soul, but the other produceth the utter Ruin and Deſtruction thereof, without Repentance. *Socrates.*

Anger is an Heavineſs and Vexation of the Mind, deſiring to be avenged. *Ariſtotle.*

If Anger be a little deferred, the Force thereof aſſuageth; but if it be ſuffered to continue, it increaſeth unto great Miſchief. *Plato.*

Anger is a Vice, that carries along with it neither Pleaſure nor Profit, neither Honour nor Security; but, on the contrary, deſtroys us to all the comfortable and glorious Purpoſes of our reaſonable Being. *Seneca.*

He that prefers the Doing of his own Will to the Doing of the Will of God, is near unto divine Vengeance.

Wrath and Revenge are Means to deprive us of the Mercy of God; and deſtroy and quench the Grace that God giveth us. *Hermes.*

If thou haſt not ſo much Power as to reſtrain thy Wrath and Anger, yet do not ſhew it,

it, but keep it ſecret; and by little and little ſuppreſs it.

Eſchew Anger, if not for Wiſdom's Sake, yet avoid it for bodily Health.

He beſt keepeth himſelf from Anger, who always doth remember, that God beholds him. *Iſocrates.*

In Correcting, Anger is principally to be avoided; for he that puniſheth while he is angry, ſhall never keep the Mean, which is between too much and too little.

Be not haſty, angry, or wrathful; for they are the Conditions of a Fool. *Plato.*

It is Fooliſhneſs, or rather Madneſs, to ſee a Man angry for that which cannot be amended; or deſire the Thing which he knows cannot be attained.

He hath great Peace, and Serenity of Mind, that can refrain himſelf from Anger. *Seneca.*

Ye make Wars and Battles outwardly againſt Men, becauſe ye have not overcome the Enemy within. *Dindimus.*

Sloth is a Vice, reproachful, hurtful, and filthy; very hateful in God's Sight, and noiſome in a Commonwealth.

Slothful-

Slothfulneſs, Uncleanneſs, Stupidity, Forgetfulneſs, Deceit, Impiety, Perjury and Beggary, tend to the Deſtruction of the wicked and ſlothful Perſon.

Idleneſs is the Sink, which receiveth the noiſome Channel of Vice; which once being full, ſuddenly runneth over, and infecteth both City and Conntry, before it may be ſtopped. *Alex. Severus.*

Above all Things, ſhun Idleneſs, which is like a cankering Ruſt, both to Body and Soul; and, as an eating Conſumption, waſteth both Virtue and Strength. *Alex. Severus.*

Idleneſs may be called the Grave of a living Man; it is a Thing wherein his Life dieth; and thereby his Soul is twice buried in him; once in his Body, and next in his Sloth. *Anacharſis.*

Idleneſs, Sloth, Niceneſs, and vain Curioſity, are Companions of Unthriftineſs. *Mar. Aurel.*

Idle People in a Commonwealth are like Drones in an Hive of Bees.

The idle Sort of Men in a Commonwealth labour rather to ſow the Thiſtles, Thorns, and

and Weeds of their corrupt Wits, than the wholeſome Fruits of honeſt Induſtry, Truth, and Godlineſs. *Antoninus.*

It is the Property of wicked People, to apply their Minds unto Idleneſs, Pride, Gluttony and Tyranny. *Idem.*

We may daily ſee, that through Sloth and Idleneſs, divers valiant, ſtrong, and goodly Men do fall; ſome to Beggary, ſome to filthy Living, ſome to Picking or Stealing, ſome to Murthering; who afterwards, being juſtly brought to Puniſhment, through the Breach of good Laws, do impute a great Part thereof to their Parents, Tutors, or Governors, who gave them too much Liberty in the Days of their Youth: Whereas, on the contrary, if they had been educated and duly brought up in ſome honeſt Occupation or Myſtery, they might have profited themſelves, and lived to the Benefit and Ornament of the Publick.

Much Eaſe maketh the Heat of the Body feeble; but Labour would diſſolve that which ought naturally to be purged out. *Galenus.*

They that do good, are well employed; they

they that ſpend their Time in vain Recreations, are idle. *Socrates.*

Soft and voluptuous Ways of Living beget neither a good Conſtitution of Body nor Mind. *Idem.*

It is as difficult to break Cuſtom long uſed, as to change or alter Nature. *Plato.*

That Man ought to be reputed good, that is always well employed; and the idle, without farther Delay, ought to be contemned as naught.

Inordinate Deſire of Wealth and Power is the Source of Evil; for covetous Deſires and Appetites ſubvert Faith, Honeſty, good Name, and all other Virtues. *Saluſt.*

It is ſeldom ſeen, that where Honour increaſeth, Avarice abateth. *Alex. Severus.*

Where Covetouſneſs of Money is, there reigneth Miſchief. *Diogenes.*

Sometimes to deſpiſe Money, is a great and ſingular Advantage. *Cicero.*

The Soul is loſt, that delighteth in Covetouſneſs. *Plato.*

Covet not thy Neighbour's Riches, leſt thou be deceived, and therefore hated; for to covet,

vet, is an evil Quality of the Mind, by which Man endeavoureth (by all Means) to draw unto his own Uſe that which beſt pleaſeth him. *Socrates.*

The Matter goeth not well, when that which ſhould be effected by Virtue, is attempted by Money. *Tullius.*

Covetouſneſs, or the Love of Riches, is evermore a Vice; but the Contemning or Deſpiſing of Riches, is a moſt excellent Virtue in the Sight of God; whoſe Children wholly depend on his fatherly Providence, as their Sufficiency; and have no farther Care, except they may thereby (as the Inſtruments of his Grace) ſhew forth his Praiſe and Glory only.

Covetouſneſs is a poiſonous Evil, and of ſuch Force, where it is rooted in the Heart of Man, that it worketh in him not only a Careleſſneſs of God's holy Will, but a Contempt of God himſelf; for whatſoever is enſlaved to that inordinate Affection, is manifeſtly turned from God.

Fortify thyſelf with good Works, and fly from Covetouſneſs. *Ariſtotle.*

Covetouſ-

Covetouſneſs cannot be ſatisfied with Abundance; for the more a Man hath, the more he ſtill deſireth. *Pythagoras.*

To the covetous Man is no Satisfaction; for Covetouſneſs increaſeth as faſt as his Subſtance. *Horace.*

He that hoardeth up Money, taketh Pains for other People; and to delight therein, is a dangerous Pleaſure. *Plato.*

It is no Marvel for a good Man not to be covetous; but it is a great Wonder to ſee a covetous Man good. Covetouſneſs taketh away a Man's good Name of Gentility; but true Liberality procureth it. *Plato.*

We ought to be fully perſuaded, that tho' we could hide it from God and Man; yet we ſhould not be guilty of Covetouſneſs, Injuſtice, or Uncleanneſs. *Tullius.*

A covetous Man will ſooner take a Wife that is rich, vicious, and deformed, than one that is poor, virtuous, and beautiful. *Mar. Aurel.*

Covetouſneſs oft-times beguileth the Belly. *Idem.*

Let no covetous Man have Rule over thee, nor

nor yield thyſelf ſubject to Covetouſneſs ; for the covetous Man will defraud thee of thy Goods, and Covetouſneſs will defraud thee of thy Soul. *Ariſtotle.*

When the intemperate Deſires of a Man are at Liberty to fulfil the ſame, and do do it, then the Soul is the leſs regarded, and abides in a miſerable State. *Cicero.*

We cannot ſo well exerciſe our Spirits, when we are ſtuffed up with Meat ; neither ought we to gratify the Palate and Belly only, but rather endeavour Tranquillity of the Mind : For that which is contained in thoſe other Parts, periſheth ; but the Soul, ſeparated from the Body, abideth for ever. *Cicero.*

Intemperance is a Vice, that proceeds from the coveting Part of Man, whereby we deſire to enjoy unlawful Pleaſures. *Ariſtotle.*

Thoſe Men that are addicted to ſatisfy their Bellies, and care not for the Food of their Souls, are like Beaſts, who never enjoy true Pleaſures. *Plato.*

Gluttony is a Vice very odious, monſtrous, and filthy ; more fit for ravening Birds, or Brute Beaſts, than for reaſonable Men. *Propertius.*

Gluttony, Avarice, and Luſt, are three evil Miſtreſſes to ſerve; they always immoderately deſire, and never ſufficiently content. *Chilon.*

He is not only to be accounted a Glutton, that eateth greedily, and devoureth overmuch in Quantity; but he eſpecially that delighteth daily to fare deliciouſly, pampering his Carcaſe, continually ſatisfying the Pleaſures thereof, placing his Felicity in his Belly, and making it his God.

As Meats and Drinks are the good Gifts of God, and to be thankfully received of Men for their natural Uſe and Suſtenance; ſo if we diligently obſerve it, Nature will not ſeek hurtful Exceſs, but barely what is ſufficient, to the Content of herſelf.

Not the Uſe of Meats, but the inordinate Deſire thereof, ought to be blamed. *Auguſt. Cæſar.*

The Diet and Decking of the Body ought to be for Health and Strength, not for Pleaſure and Delight only; for all outward Exceſs, is a Witneſs of the Incontinency of the Soul. *Cicero.*

O what

O what a monſtrous Sight it is, to behold the Table of a rich and inſatiable Glutton! with what Variety of the moſt dainty Junkets, coſtly and delicate Diſhes, it is beſet and covered! and as he himſelf is therewith monſtrouſly affected, ſo ſuch monſtrous Companions he will often have about him; who, obſerving his Inclination, will extol him in his groſs Work of Wickedneſs, and feed his Humour with vain Diſcourſe, fooliſh Jeſting, and now and then with Scurrility, to help (as they pretend) Digeſtion.

Luxury leads the Way to make a deal of Buſineſs about Houſes and Diet; and we have employed our Wits in the Aid of our Vices; for if we deſire Superfluities, our next Step is to Wickedneſs; and in Concluſion, we deliver up our Minds to our Bodies, and ſo become Slaves to our Appetites, which before were our Servants, though they now become our Maſters: What was it that brought us to the Extravagance of Embroideries, Perfumes, Tire-women, &c. to wear Clothes that will neither defend a Woman's Body, nor her Modeſty, but Luxury? *Seneca.*

A voluptuous Perſon, in fine, can neither be a good Man, a good Patriot, nor a good Friend; for he is tranſported with his Appetites; not conſidering that the Lot of Man is the Law of Nature; and to obey God, is perfect Liberty. *Seneca.*

Let the Feeding and Apparelling of thy Body be altogether referred to Health and Strength, and not to Voluptuouſneſs.

We are not ſo brought up by Nature, that we ſhould ſeem to be made for Mirth and Solace; but rather for Gravity, or ſome ſerious and weighty Studies. *Tullius.*

It is an ill Thing for a Man not to know the Meaſure of his Stomach; nor to conſider, that Men do many Things in Drink, that they are aſhamed of when ſober: Drunkenneſs being nothing elſe but a voluntary Madneſs, it emboldens Men to do many Sorts of Miſchiefs; it both irritates Wickedneſs, and diſcovers it; it does not only make Men vicious, but ſhews them to be ſo. *Seneca.*

Wine, inordinately taken, troubleth Man's Reaſon, maketh dull the Underſtanding, weaken-

weakeneth the Memory, worketh Forgetfulneſs, poureth in Errors, and bringeth forth Sluggiſhneſs: But a ſmall Quantity is ſufficient for a wiſe Man, yea, for any Man; for therewith, when he ſleepeth, he ſhall not be troubled. *Boetius.*

The firſt Draught that Men drink, ought to be for Thirſt; the ſecond, for Nouriſhment; but the third and fourth too often tend to and end in Exceſs. *Anacharſis.*

As too much Wine weakeneth the Sinews, ſo it alſo killeth the Memory.

Wine, unmeaſurably taken, is an Enemy to the Soul. *Iſocrates.*

Much Wine and Wiſdom cannot agree; for they are two Contraries.

Wine and Wrath drown both the Reaſon and Senſes.

Of too much Drinking proceed Dropſies, wherewith the Body, and oft-times the Viſage, is ſwoln and defaced; beaſtly Fury, wherewith the Mind is diſtempered. Of all other Vices, ſwiniſh Drunkenneſs is the moſt odious, wherewith the Body and Soul are deformed, and the Figure of Man is (as it

were by Inchantment) transformed into an ugly and loathſome Image. *Galen.*

To drink to Exceſs, is every-where abominable. *Diogenes.*

To drink much, is the Property of a Spunge, but not of a Man. *Demoſthenes.*

Drunkenneſs ought to be eſchewed of all Men. *Plato.*

Drunkenneſs diſcovers Secrets, undoeth them that delight therein, and maketh a Man worſe than a Beaſt. *Plutarch. Plato.*

The End of a riotous Liver and prodigal Spender, is commonly Beggary.

Luxury ſteals on ſome by degrees; firſt, it ſhews itſelf in a more than ordinary Care of our Bodies; it ſlips next into the Furniture of our Houſes, and it gets then into the Fabric, Curioſity, and Expence of the Houſe itſelf. It appears, laſtly, in the fantaſtical Exceſſes of our Tables.——The moſt miſerable of Mortals are they, that deliver themſelves up to their Palates, or their Luſts: The Pleaſure is ſhort, and turns preſently nauſeous; and the End of it is either Shame or Repentance. *Seneca.*

Riot,

Riot, in every Age, is reproachful; but for an old Man, moſt ſhameful.

Pleaſure ſoon periſheth; but Virtue never dieth. *Periander.*

That is moſt truly Servitude, when a Man, without moderating his Appetite, doth indulge Luſts and Pleaſures; which to overcome, is more commendable than the Winning of many great and rich Cities. *Diogenes.*

Intemperance corrupteth the Soul, and deſtroyeth the Body; becauſe it conſtraineth a Man, for the Love of Pleaſure, and Deſire of Satisfaction, to do that which he well knoweth is vile and diſhoneſt. *Euſebius.*

Gluttony and Drunkenneſs ſtir up Luſt, Grief, Anger; and extinguiſh Memory, Judgment, and Underſtanding, make the Mind dull and unapt, and undermine Reaſon itſelf. *Plato.*

Bodily Luſts and Pleaſures, and all carnal Affections, that reign in the Heart of Man, are but beaſtly and earthly, and unworthy to be matched or compared with the Excellency that otherwiſe is in Man; and therefore they

ought to be utterly abhorred, deſpiſed, and ſet at nought of all Men : But he that hath enſlaved himſelf to them, is more bound than any Bondſlave or Captive ; for Diſhonour, Shame, and an evil End, wait upon Luſt, Uncleanneſs, and all other Vices. *Ariſtotle.*

Fly filthy Luſt, as thou wouldeſt a furious Perſon. *Diogenes.*

Enforce thyſelf to refrain thine evil Luſts ; and follow that which is good ; for the Good mortifieth and deſtroyeth the Evil. *Pythagoras.*

He that vanquiſheth his Luſt is a great Conqueror.

Filthy Luſt and Whoredom bring innumerable Evils ; they take from a Man his good Name and Fame, which are precious Things ; for no Vices ſtink more ; they conſume his Eſtate, decay the Strength and Beauty of the Body, greatly hurt the Health, bring many filthy Diſeaſes, decay the Flower of Youth long before the Day, haſten old Age, dull the Wit, blind the Sight of the Soul, and graft in Man as it were a beaſtly Mind ; are a Detriment to honeſt Studies ; take away the Uſe

of

of Reaſon, which is the native Property of Man ; with many other Evils in this Life.

Harlots, being foul of Nature, deceive Men with their painted Faces ; and under fair, white, and ruddy Colours, they hide their ſhameleſs and filthy Viſages, unſeemly Geſture of Body, Lightneſs of Countenance, Gaudineſs in Apparel, Unclean Speech, and the Example of wicked Doings, encouraging and corruptly ſtirring up the Concupiſcence of the Heart to Lightneſs of Life and Wantonneſs. *Hermes.*

It is a moſt plain and ſure Argument, that the Heart within is very filthy, defiled and corrupted, whenſoever the Tongue uttereth unclean, filthy and wicked Speeches.

They that are ill-affected towards the Doctrine of Truth, have their Minds ſo blind, that they cannot abide the Light thereof. *Boetius.*

To lie, is a ſervile Vice, and ought to be hated of all, and not pardoned in any. *Plutarch.*

Lying is a monſtrous and wicked Evil, that filthily defileth and profaneth the Tongue

of

of Man; which of God is deſigned to ſpeak Truth, and utter his Praiſe.

By Lying, the Truth is broken, God grievouſly offended, our own State and our Neighbours alſo much impaired, Faith and Credit are greatly weakened, and ſometimes taken away. *Solon.*

He is not to be credited, that hath once violated his Oath, yea, although he ſwears by the immortal God. *Cicero.*

It is not good to credit them that will lie for Advantage; it is not the Property of a good Man to lie upon any Account.

He that accuſtometh himſelf to Lying, ſhutteth himſelf from the comfortable Preſence of God, and joineth himſelf to the Devil, and to his bitter Bondage and Power.

There is little Difference betwixt a great Teller of Stories, and a Liar. *Seneca.*

Beware of Liars and Flatterers; and if thou art in Authority, puniſh them. *Hermes.*

He that dares make a Lie unto his Father, or ſeeketh Means to deceive him, ſuch an one dareth much more to do the like unto another. *Terence.*

He

He ought not to lie, that taketh upon him to teach others.

The Reward of a Liar is, not to be believed when he ſpeaks Truth. *Solon.*

There is no Goodneſs in a Liar. *Plato.*

Flattery is a Peſtilence and noiſome Vice. *Diogenes.*

To flatter, gloſs, or lie, requireth fine painted Words; whereas Truth deſires a ſimple and plain Utterance, and no Gloſſing at all. *Plato.*

Within thyſelf, behold thyſelf well; and to know what thou art, give no Credence to another. *Seneca.*

Let no Man by Flattery perſuade thee to do any Evil, nor to believe any otherwiſe of thyſelf, than thou art indeed. *Mar. Aurel.*

Neither flatter nor chide thy Wife before Strangers. *Socrates.*

Neither ſlander, nor flatter, nor be a Buſy-body with other Mens Matters; but ſet thine own Works always before thine Eyes.

Detract not, neither ſpeak Evil of thy Neighbour behind his Back. *Boetius.*

Backbiting,

Backbiting, Lying, and Slandering, are Companions.

Backbiting hath this peculiar Evil, viz. It hurteth a Man abſent, and ſo hiddenly and craftily, that the Party is not aware of it; but is ſuddenly defamed, or undone, before he doth either know by whom, how, when, or wherefore.

Backbiting hurteth Charity, diſſevereth Friends, maketh Diſſention, cauſeth Jealouſies and Hatred.

He is a double Offender, that taketh the Name of God in vain, and deceiveth his Neighbour.

Swear not at all.

A good Man ought to be in that Eſtimation, that he need not an Oath; becauſe it is a leſſening of his Credit to ſwear. *Solon.*

Let no Man call God to Witneſs by an Oath, no not in Judgment; but let every Man ſo accuſtom himſelf to ſpeak, that he may become worthy to be truſted, without an Oath. *Pythagoras.*

The Duty of good Men requires, that they

ſhew

ſhew the World, that their Manners and Actions are more firm than Oaths. *Socrates.*

Such is the Integrity of a good Man, that he needs not an Oath. *Mar. Aurel.*

An Oath, what is it, but a Symptom and ſhameful Mark of Diſtruſt, Infidelity, Ignorance, human Infirmity, both in him that requires it, that gives it, and that ordains it? *Charron.*

As the Light of godly Knowledge increaſeth Virtue, and worketh a godly Life; ſo the Darkneſs of Ignorance hindereth Virtue, and increaſeth a wicked Life.

The Truth of God is an Inſtructor of them that are ignorant; for the Mind of Man is not ſo bright by Nature, that it can of itſelf know the Things that are of God; and therefore it behoveth him to have a divine Light, to inſtruct him in the Law of God. *Plato.*

He that is ignorant of the Truth, and led about with Opinions, muſt needs err.

It is a Shame to be ignorant of that which every Man ought to know. *Socrates.*

It is better to be ignorant of vile Things, than to know them. *Pythagoras.*

Idleneſs

Idleneſs begetteth Ignorance, and Ignorance begetteth Error. *Plato.*

The Multitude of them that do err, and their Agreement in Error, cannot make the Error allowable. *Cornelius Celſus.*

Error is not overcome with Violence, but Truth.

Error at the End is known to be evil; and Truth thereby is much the better known.

He that errs before he knows the Truth, might the ſooner be forgiven.

Folly is a great Enemy to Mankind. *Pythagoras.*

Fond and fooliſh Dreams deceive them that put their Truſt in them.

It is a great Miſtake, to think that all rich Men are happy.

It is better to be wiſe and poor, than to be fooliſh and rich.

It is the Property of a Fool to ſpy out other Men's Faults, and forget his own. *Tullius.*

They that are prudent, ſay little; but Fools will ſpeak too much, without aſking them any Queſtion.

The

The Tongue of a Fool is the Key of his Counſel; which, in a wiſe Man, Wiſdom hath in keeping. *Socrates.*

He that babbleth much, declareth himſelf to have but ſmall Knowledge.

As the Veſſel cannot be full, which always runneth out, and taketh nothing in; ſo that Man cannot be wiſe, that evermore talketh, and never heareth. *Seneca.*

Like as a ſtinking Savour is noiſome to thoſe that ſmell it, ſo is the Talk of Fools to wiſe Men that hear it.

When the Conſcience is drowned with worldly Pomp and Riches, then Wiſdom is turned into great Fooliſhneſs.

When thy Spirit is drawn with ſome Deſire of Pleaſure, beware, and meditate a little; conſidering diligently, that after thou haſt been overcome of Pleaſure, there remaineth Repentance, and thy Hatred againſt thyſelf; whereas, if thou abſtaineſt, a ſtedfaſt and an aſſured Joy poſſeſſeth thy Heart. *Epictetus.*

There is no greater Victory, than for a Man to vanquiſh himſelf.

Sorrow

Sorrow is a Grief or Heavineſs for Things that are done or paſt. *Ariſtotle.*

The Rod of God, or his Scourge of Affliction (whereby the proud Fleſh of Man is brought low) is the moſt ready and neceſſary Mean whereby they ſhall be driven to remember themſelves, and to live the more honeſtly and virtuouſly in the Sight of God. *Plato.*

Repentance ſignifieth great Anguiſh and unfeigned Sorrow, begot in the Heart of him that hath grievouſly ſinned, and endeavoureth to amend, by forſaking his Wickedneſs, and following Godlineſs.

True Repentance is to ceaſe from Sin. *Ambroſe.*

Sin goeth before Repentance; and after Repentance, followeth Newneſs of Life. *Juſtin Martyr.*

An accuſing Conſcience is the moſt ſecret and terrible Thing that can be, at the Approach of Death. *Plotinus.*

God offers the Grace of Repentance to all Men, but all do not receive it; and many, who for a Time do repent, fall away, and their latter End is worſe than their Beginning. *Auguſtin.*

Sleep

Sleep not at Night, before thou haſt called to mind thy Actions in the Day paſt, and repent thee of the Evil; but rejoice in that which was well done. *Pythagoras.*

Trouble is a Preacher ſent from God, to bring Man to the Knowledge of his Sin, and to call him to Repentance. *Hermes.*

Like as the Sinner's Mind is turned from God, and is far from and eſtranged to him, ſo long as it is given to the Deſire of Sin; ſo by Repentance it is turned unto God, and doth reverently fear, worſhip and ſerve him, whom it before deſpiſed. If thou offendeſt, the beſt Remedy is Repentance and Amendment of Life; it is no matter how corrupt the Air is, ſo that thy Conſcience be clean from Sin.

Of all Things that are ſpent, Time is the moſt precious. *Theophraſtus.*

Time is the moſt precious Thing that can be ſpent. *Periander.*

How many precious Mornings are ſpent by ſome in Conſultation with Taylors, Barbers, and Tire-women, Patching and Painting, betwixt the Comb and the Glaſs? They live

as if they ſhould never die, and without any Thought of human Frailty. *Seneca.*

It ſhould be our Care, before we are old, to live well; and when we are ſo, to die well, that we may expect our End without Sadneſs; for it is the Duty of Life to prepare ourſelves for Death; and there is not an Hour we live, that does not, or may not, mind us of our Mortality. *Seneca.*

Let us therefore live as if every Moment were to be our laſt, and ſet our Accounts right every Day that paſſes over our Heads. We are not ready for Death, and therefore we fear it; becauſe we do not know what will become of us when we are gone; and that Conſideration ſtrikes us with an inexplicable Terror.

As everlaſting Felicity doth immediately attend the Godly after the ſhort Race of their Miſery; ſo everlaſting Torment immediately purſueth the Ungodly, after the ſhort Race of their worldly Felicity. *Lactantius.*

So profuſe are ſome of Time, they never put it to Account, though it is exceeding valuable; but becauſe they do not ſee it, they reckon

reckon upon it as nothing; and yet theſe eaſy Men, when they come to die, would give the whole World for thoſe Hours again, which they inconſiderately caſt away before, but there is no recovering of them; but when they fall ſick, what Promiſes of Amendment, if they eſcape that Time! What Exclamations againſt the Folly of their miſ-ſpent Time! And yet if they recover, they relapſe.—How great a Shame is it to be laying new Foundations of Life at our laſt Gaſp? While we are young, we may learn to live well; but when Age comes on, we are ſeized with Languor and Sloth, affiicted with Diſeaſes, and perhaps die worſe than we were born; which is our own Fault. *Seneca.*

In the Diviſion of Life, there is Time paſt, preſent, and to come; what we do, is ſhort; what we ſhall do, is doubtful; but what we have done, is certain: The Paſſage of Time is wonderfully quick; Man muſt look back to ſee it, and in that looking back, he has Ages paſt at a View: but the preſent gives us the Slip unperceived; it is but a Moment that we live; and yet we are dividing it into Child-

hood, Youth, Man's Eſtate, and old Age, all which Degrees we bring into that narrow compaſs of our Life; if we do not watch, we loſe our Opportunities.—What greater Folly can be in the World, than the Loſs of Time, the Future being ſo uncertain! We ſhould therefore firſt prepare ourſelves by a virtuous Life againſt the Dread of an inevitable Death; and it is not for us to put off being good, till ſuch or ſuch a Buſineſs is over; the Conſcience of a good Life puts a Man into a ſecure Poſſeſſion of Felicity; but he that leads a wicked Life, is afraid of his own Memory, and in the Review of himſelf.

Time is precious to him that well ſpendeth it.

CHAP.

CHAP. VII.

Containing a Century of divine and moral (but ſhort and weighty) Sayings or Sentences, chiefly collected from the moſt noted Authors before named, and put into an alphabetical Order.

1. A GOOD Man is the Similitude of God.

2. A Slave to Paſſion hath no Power to rule his own Will.

3. A Man that is obedient to the Dictates of right Reaſon, cannot injure his Neighbour.

4. A quiet Man joineth Wiſdom with his Simplicity.

5. An evil Tongue is ſharper than a Sword.

6. Affirm nothing before thou knoweſt the Truth.

7. A Man ought rather to embelliſh his Mind with honeſt Arts, than deck his Body with fine Apparel.

8, Anger is the Cauſe of Enmity and Hatred.

9. An upright Man, and an happy Man are all one.

10. All the World is the Temple of God.

11. Be careful of ſuch Things as appertain to God.

12. Be not earneſt in thy Deſires after any viſible Thing.

13. Be the ſelf-ſame as thou pretendeſt.

14. Be not high-minded.

15. Be not haſty to ſpeak, nor ſlow to hear.

16. Be ſatisfied with little, and covet not other Mens.

17. Be ſober in thy Living, and repleniſh thy Heart with Wiſdom.

18. Chaſtity is the Beauty of Man's Life.

19. Conſtant Love is a principal Virtue.

20. Cuſtom, without Truth, is but an old Error.

21. Cuſtom is as it were another Nature.

22. Do that whereof thou ſhouldeſt not repent.

23. Do that which is juſt, and abſtain from Evil.

24. Dread

24. Dread God, and keep thyſelf from vain Glory.

25. Drunkenneſs is an abominable Vice in a Teacher.

26. Eat rather for Hunger, than for Pleaſure or Delight.

27. Enſue the Virtues of thy godly Anceſtors.

28. Fix thy Mind to do juſtly; and ſee thou ſwear not.

29. Fear dependeth on Love; and without Love it is ſoon had in Contempt.

30. Fly from Filthineſs of Life.

31. Fly the Company of a Liar, or beware thou believe him not.

32. Give Place to thy Betters and Elders.

33. God is ſeen of the virtuous Mind.

34. God is all Goodneſs and Love.

35. God is careful for all, both ſmall and great.

36. God is the Law of wiſe and ſober Men.

37. Good Education is the Way to good Manners.

38. Hate Pride and vain Glory.

39. He that helpeth the Evil, hurteth the Good.

40. Hope of Reward maketh Pain ſeem eaſy.

41. He is in great Danger, that looketh not to his Soul.

42. Haſte often cauſeth Repentance, and a froward Heart findeth no Good.

43. It is a Point of Flattery to praiſe a Man to his Face.

44. If thou haſt done well, thank God; if not, repent, and aſk him Forgiveneſs.

45. Infamy always cauſeth Arrogancy.

46. In Proſperity beware, and in Adverſity hope for better Things.

47. Judge according to Equity.

48. Law is the Trier and Finder out of Truth.

49. Let not thy Tongue run before thy Wit.

50. Let thy Mind rule thy Tongue.

51. Labour not much for that which will periſh.

52. Love, if thou wouldeſt be loved.

53. Let not thy Thoughts depart from Truth.

54. Let no Man perſuade thee by Flattery to do any Evil.

55. Learn to bear hard Things, that thou mayeſt bear eaſy Things the better.

56. Love thy Neighbour.

57. Let not thy Thoughts depart from Truth.

58. Love Righteouſneſs and Truth.

59. Miſeries have Power upon Man, and not Man upon Miſeries.

60. Miſery will be the End of meddling with many Matters.

61. Nothing can corrupt a Mind wholly dedicated to Virtue.

62. Never open thy Gates to Flatterers and Diſſemblers.

63. Praiſe little, but diſpraiſe leſs.

64. Piety is abſolutely neceſſary to Happineſs.

65. Piety is the beſt Armour.

66. Perform whatſoever thou promiſeſt; but promiſe nothing unlawful.

67. Praiſe no Man as bleſſed and happy, till thou ſeeſt the End of his Life.

68. Popular Applauſe ſoon periſheth, but true Honour never dieth.

69. Quiet-

69. Quietneſs is ſure, but Raſhneſs is dangerous.

70. Rejoice not at any Man's Calamity.

71. Refrain from foul Language.

72. Reverence thy Parents.

73. Receive patiently the Words of Correction, although they ſeem grievous.

74. Reproach not thy Friend, though he recede from thee a little.

75. Reſtore what is committed to thy Truſt.

76. Riotous Living oft brings Poverty and Contempt.

77. Repentance is the End of filthy Amours.

78. Speak well of that which is good.

79. The Mother of extreme Miſchief, is worldly Wiſdom.

80. Take heed unto thyſelf, and be circumſpect.

81. Take patiently whatſoever befalleth thee.

82. There is more Truſt in Honeſty than in an Oath.

83. The Tongue is the Bewrayer of the Heart.

84. Too

84. Too much Self-love is the Cauſe of much Evil.

85. To do good, is the beſt Courſe of Life.

86. Think firſt, then ſpeak, and at laſt perform.

87. To ſee, is a ſmall Matter ; but to foreſee, is a Token of Wiſdom.

88. True Virtue ſtands not in ſaying, but in doing well.

89. The Kindneſs of Flatterers is chaſed away by Adverſity.

90. To be exalted with good Succeſs, is to run in a ſlippery Way.

91. Virtue is the Beauty, Vice the Deformity of the Soul.

92. Virtue is beſt tried by Adverſity.

93. Virtue is an Armour none can pierce, or take from good Men.

94. Wicked Hopes, like ill Guides, deceive a Man, and lead him into Sin.

95. Whoſoever thou art, learn to know thyſelf.

96. What thou takeſt ill in thy Neighbour, do not thyſelf.

97. Where

97. Where Senſuality reigneth, Reaſon taketh no Place.

98. Walk not in the Way of Hatred.

99. Wiſdom is a virtuous Compoſure of the Soul.

100. Wrath and Haſtineſs are very evil Counſellors.

CHAP.

CHAP. VIII.

Giving a brief Account (according to Hiſtory) what the Authors were, and of ſome remarkable Paſſages in the Lives of ſeveral of them, and in what Time of the World they lived; beginning with, and more largely treating of that wiſe Philoſopher Socrates.

SOcrates, the Son of *Sophroniſcus*, a Stone-cutter, and *Phanareta*, a Midwife, was born at *Athens*: It was told his Father, he ſhould have the Guide of his Life within him, which ſhould be more to him than five hundred Maſters. He was a Man of wonderful Wiſdom, an Hearer of *Anaxagoras*; and after ſome Time ſpent in natural Philoſophy, he gave himſelf to the Study of moral and divine Things, teaching Virtue openly, and diligently following the ſame in his Life; inſtructing People freely in juſt, grave and virtuous Manners, and got his Living by his Hand-

Hand-labour; from which *Crito* at laſt delivered him, becauſe of his Wiſdom, and became his Scholar. So alſo many others came to hear and learn of him, as *Plato*, *Antiſthenes*, *Xenophon*, *Ariſtippus*, &c. Philoſophers of Note in that Time. He uſed ſometimes, through Earneſtneſs of Speech, to ſhake his Head, ſtir his Fingers, yea, ſometimes pull himſelf, to add the more Force to his Words. He had a great Gift both in perſuading, and alſo in diſſuading.

As to his Perſon, he was ſaid to be very unhandſome, of a melancholy Complexion, bald, a flat Noſe, ſevere down-caſt Look, difficult in Speech, and of few Words, but efficacious; fervent in Diſpute, patient when reproached; his Conſtitution ſtrong and hardy, which he preſerved by Temperance, bearing Cold and Hunger upon Occaſion; his Habit the ſame in Winter and Summer. He was of a conſtant Mind, and invincible Reaſon; he was alſo frugal and continent; when many Times walking about the Market, or Places where Multitudes of Things were to be ſold, he was wont to ſay after this Manner, "Good

"Lord!

" Lord! how many Things are here, that I " have no need of; but other Men are vexed " in Mind, thinking how many Things they " lack!" *Socrates* rejoicing with himſelf, that having, according to Nature, uſed himſelf to few and mean Things, he neither coveted nor needed Gold, Purple, precious Stones, Silk, gorgeous Apparel, or Furniture, or other rich Mens Delight: but ſaid, they were more fit to ſet out Actors of Tragedies or Stage-Plays, than neceſſary or profitable for Man's Life and Suſtenance.

He made it his Practice, wherever he went, to do good, and was in every Reſpect very ſerviceable: Wherefore the Company and Converſation of *Socrates* was very deſireable in every Place; for he profited the People no leſs in Recreations, than in ſerious Studies; teaching not only in the Chair, but in his Eating, in the Field, in the Market, and alſo in the Priſon. Thus he made every Place a School of Virtue.

He had a Wife named *Xantippe*, who was reported to be a very Shrew with her Tongue, which was a great Exerciſe for him to bear; but

but at laſt, being ſo accuſtomed to it, he ſaid, (when his Friend *Alcibiades* admired his Patience) "I am no more grieved therewith, "than when I hear the Noiſe of the Wheel "that draweth up Water out of the Well."

He deſpiſed ſuch as were proud, high-minded and contentious; and gloried in mean Fare; ſaying, thoſe were moſt like unto God, who lacked feweſt Things. For on a certain Time, he made Proviſion to entertain ſome of his Friends; and it being mean and ſcant, his Wife was aſhamed of ſuch ſmall Preparation; but he ſaid, "Be content, Wife; for if they "are ſober and honeſt Men, they will not "deſpiſe this Cheer; but if they are riotous "and intemperate, we ſhall be ſure they will "not be ſurfeited." He ſaid, thoſe that uſed themſelves to Chaſteneſs of Life, and moderate Diet, had far more Pleaſure, and leſs Sorrow, than they that ſought all the Pleaſures of the World. And he would have Men to pray and deſire of God nothing but good and needful Things, without farther Addition: Whereas (ſaid he) many People will crave rich Marriages, Treaſure, Honours,

Kingdoms,

Kingdoms, and long Life, as though they would appoint God what to do ; but God knows beſt what is good for us, and what not. Such as bought Things at a very dear Rate, (that is, ſuch Fruits, &c. as were forced by Art to be forwarder than their uſual Time) he ſaid, deſpaired of living until the accuſtomed Time of their Ripeneſs or Seaſon ; elſe it were great Folly to buy Things ſo dear, when in a ſhort Time the ſame Things might be had much cheaper and better. Thus he was wont to correct and check the inordinate Deſires and Appetites of Men, with a ſober Mind and ſound Judgment.

He was wont to admoniſh his Friend *Æſchines*, and ſuch as were ſtraitned to live, to borrow of themſelves ; ſhewing the Way to withdraw ſuperfluous Meats, and other Things, according to the Proverb, *Sparing is good Getting*. He once met *Xenophon* in a certain Lane, and beholding of him, held out his Staff, and ſtopped him ; of whom he demanded, Where ſuch and ſuch Merchandizes were commonly ſold ? *Xenophon* readily anſwered. Then *Socrates* aſked, Where Men were made

 good ?

good? *Xenophon* ſaid, He knew not. *Socrates* ſaid, Then follow me, that thou mayeſt learn this. And from that Time *Xenophon* became a Hearer of *Socrates*.

There were many other Anſwers that he gave to ſeveral Perſons who put Queſtions to him upon ſundry Matters; ſome of them here follow, viz.

Queſt. Who lives without Perturbation?

Anſw. They who are conſcious to themſelves of no evil Thing.

Q. Whom he thought richeſt?

A. He who is content with leaſt.

Q. What is Continency?

A. A Government of temporal Pleaſures.

Q. What was the Honour of young Men?

A. To attempt nothing too much.

Q. How he could ſuffer in his Houſe ſuch a ſcolding Woman as was his Wife *Xantippe?*

A. She teacheth me at home Patience, that I may uſe the ſame when I go abroad.

Q. Whether it be better to marry, or forbear?

A. Whether ſoever thou doſt, thou ſhalt

repent; for a ſingle State, and married State, have both great Inconveniencies.

Q. Why he did not, when in Company, drink as others did?

A. Becauſe he would not accuſtom himſelf to follow his Affections and Luſts.

Thus, in ſhort, he continued in teaching, exhorting, and inſtructing the People in divine, as well as moral Things; aſſerting the ſpiritual, infinite, and eternal Nature of God; the Corruption of human Nature; that Virtue was not acquired by Nature or Art, but was the Product of divine Inſpiration; that all true Knowledge of God came by divine Infuſion: Shewing alſo an Example, by his own holy, ſevere, ſober, temperate, and ſelf-denying Life; till at laſt, for the juſt and ſharp Reproofs that he gave to ſome, who took Delight in Stage-Plays, and other Vanities of the Age, he procured Enemies to himſelf, and they conſpired againſt him, accuſing him for breaking the Laws of the City, which had been given by the Elders; teaching, that there are no Gods; and that there is but One God,

who was without Beginning and Ending, who made and governeth all Things; that the Soul of Man was immortal; and that againſt Law he corrupted the Youth. This was the Subſtance of the Accuſation which was put up againſt him. When *Socrates* perceived it, he ſaid, that he would never forbear ſpeaking Truth ſo long as he lived; adding "If I die "by Sentence, I am allowed the Benefit of "the moſt eaſy Kind of Death. I never "hurted, nor injured any body; but on the "contrary, have advantaged all that converſed "with me to my utmoſt Ability, communi-"cating what Good I could freely, and not "for Gain." But while he was judged (it is ſaid) *Plato* ſtood up in his Defence, but could not be ſuffered; whereupon he was condemned by eighty Judges, and caſt into Priſon: The Sentence was, "That he ſhould drink a Cup "of Poiſon." When in Priſon, he was adviſed to eſcape by Means of ſome of his Friends; which he did not accept of, but thanked them; and ſaid, "This City, where I muſt ſuffer "my Death, is the natural Place of my Birth; "I had rather die here than elſewhere." So being

being thus minded, he continued in Priſon, teaching many Things, heavenly and natural; but he would write nothing, ſaying, that "Wiſdom ought to be written in Mens "Hearts:" Nevertheleſs his Diſciple *Plato* wrote much of what his Maſter *Socrates* taught.

A little before he was to ſuffer Death, he deſired that he might bathe himſelf; which he did; and calling his Wife and Children, he gave them good Inſtruction. And when he went towards the Place of ſuffering, his Wife went after him, crying, "Alas! my Huſ-"band dieth guiltleſs!" To whom he ſaid, "Why Woman, wouldeſt thou have me die "otherwiſe?" and ſent her away; ſaying, "Truly did I not believe I ſhould go to the "juſt God, and to Men better than any Li-"ving, I were inexcuſable for contemning "Death; but I am ſure to go to God, a very "good Maſter, and hope to meet with good "Men; and am of good Courage, hoping "that ſomething of Man ſubſiſts after Death, "and that is is then much better with the "Good than with the Bad." This ſaid,

Crito aſked him, What Directions he would leave to them concerning his Sons, and other Affairs? Said he, " I deſire no more than " what I have often told you; if you take " care of yourſelves, whatſoever you do will " be acceptable to me and mine, though you " promiſe nothing; if you ſhould neglect " yourſelves, and Virtue, you can do nothing " acceptable to me, though you promiſe ne- " ver ſo much." Said *Crito*, That we ſhall obſerve; but how wilt thou be buried? " As " you think good," ſaid he, " if you can " catch me, and that I give you not the Slip. " Let not *Crito* ſay, that *Socrates* is carried " to the Grave, or laid under Ground; for " know, dear *Crito*, ſuch a Miſtake were a " Wrong to my Soul. Be not dejected; tell " the World, my Body only is buried, and " that after what Manner thou pleaſeſt: Yet " (ſaid *Socrates*) I may pray unto God, and " will, that my Paſſage hence may be happy, " which I beſeech him to grant." *Apollodorus* proffered him a precious Garment to die in; to whom he ſaid, " Hath not my own Coat " ſerved me to live in? Why then may it not

" ſerve

" ſerve me to die in ?" His Friends began to weep, wherefore he blamed them, ſaying, " I " ſent away the Woman, becauſe ſhe ſhould " not do as you do ;" and ſo commending his Soul to God, he drank the Poiſon. And as he was in Travail of Death, one of his Diſciples ſaid, O *Socrates*, full of Wit, yet teach us ſomewhat while thy Speech laſteth ! To whom he anſwered, " I can teach you no " otherwiſe now dying, than I taught you in " my Life-time."

Thus he finiſhed his virtuous Life, being Seventy years old.

But it is ſaid, in a ſhort Time his eighty Judges and the People were ſo ſorry for his Death, that of his Accuſers, ſome they ſlew, ſome they baniſhed, and ſome hanged themſelves. They erected Statues to his Honour, and called home his baniſhed Friends. He lived before the Incarnation of Chriſt about four hundred Years.

As to the Reſt of the Authors hereafter named, I ſhall be very brief in my Remarks.

Alexander Severus, Son of *Varus*, born in

the City of *Rome*, and Emperor thereof thirteen Years, is ſaid to have been a virtuous, wiſe, gentle, liberal, and ſincere Prince; but was at laſt wickedly ſlain.

Anacharſis, a *Scythian* Philoſopher, Son of *Gnurus*, brother to *Cadovides* King of *Scythia*, a Man of great Wiſdom; he was wont to ſay, "The Vine bringeth forth three Sorts of "Grapes; the firſt, of Pleaſure; the ſecond, "of Drunkenneſs; the third, of Sorrow." Being upbraided by one for being a *Scythian*, he ſaid, "Indeed my Country is a Reproach to "me; but thou art a Reproach to thy Coun-"try." When he was reproved of Fearfulneſs, he ſaid, "That his Fearfulneſs cauſed "him to abſtain from Sin". He lived about ſix hundred Years before Chriſt's Incarnation.

Anaxagoras, Son of one *Eubulus*, was a famous Philoſopher, noble of Blood, but more noble in Virtue and Wiſdom, and very liberal; for he gave away his Poſſeſſions, and went from his Friends to ſtudy Philoſophy; and when one ſaid unto him, Haſt thou no Care for thy Country? "Yes, verily," ſaid he, "I have exceeding Care for my Country;"

pointing

up his Finger to Heaven. He was in *Xerxes's* Time, between four and five hundred Years before Chriſt.

Anaximenes, a *Mileſian*, Son of *Euriſtratus*, a Philoſopher, Diſciple to *Anaximander*.

* *Ambroſe* was a *Roman* born, of a noble and ancient Houſe, and was ſome time Conſul of *Rome*; he was a Man of Fame for Holineſs, Gentleneſs, and Wiſdom; and was Biſhop of *Milan* about *An. Chriſti*, 373.

Antiſthenes the Philoſopher, Son of *Antiſthenes*, was born at *Athens*, and taught Oratory ſeveral Years; but at laſt, hearing *Socrates* treat of divine Things, he ſold his Eſtate, and gave to the Poor, and betook himſelf to the Study of heavenly Things; going daily from *Piræum* to *Athens* (being about five Miles) to hear *Socrates*. He ſaid "Thoſe "that would never die, muſt live juſtly and "piouſly." Being aſked, What was beſt to learn? "To unlearn Evil," ſaid he. He mightily commended Virtue, and ſaid, "Thoſe "that have learned it, let them not offer to "entangle themſelves with Vanities, or cor-"poral Delicacies, which dull their Minds,

"and

" and hinder them from following heavenly " Things." Being praiſed of ſome evil Men, he ſaid, " I fear that I have done ſome Evil :" often ſaying, " I had rather be mad, than ad- " dicted to Pleaſure, and ſpend my Days in " feeding and decking my Carcaſs." When he ſaw a Woman richly decked, he would, in a Way of Reproach, bid her Huſband bring out his Horſe and Arms ; meaning, if he were prepared to juſtify the Injuries ſuch Wantonneſs produceth, he might allow her ; otherwiſe (ſaid he) " Pluck off her gaudy Attire."

Apuleius, a Philoſopher, born in *Africa*, flouriſhed in *Athens*, and wrote in Latin divers Things.

Arceſilaus, Son of *Seuthus*, Scholar of *Theophraſtus*, was ſtudious in *Plato*'s Works, and had a ready and quick Spirit.

* *Arnobius*, a noble Rhetorician of *Africa*, Maſter to *Lactantius* ; he lived about the Year 300.

Ariſtides, a Nobleman of *Athens*, excellent for Wiſdom, Juſtice, and Temperance ; who when *Themiſtocles* diſcloſed his Mind to him, how that the Navy of the *Lacædemonians* might be

be ſet on Fire, to abate their Power, which might be of Advantage to the Common-wealth of *Athens*; *Ariſtides* ſaid to the Conſul, "That "his Advice was profitable, but not honeſt." The *Athenians* hearing that it was not honeſt (or to do as they would be done by) would not have it diſcloſed. Which was a rare Example in an Heathen, and agreeable to Chriſt's Doctrine. This was before the Incarnation about four hundred and ſeventy Years.

Ariſtippus, Diſciple to *Socrates*; but was not of ſo chaſte and temperate a Life as his Maſter.

Ariſtotle, a Philoſopher, (Son of *Nicomachus*) was *Plato*'s Diſciple, and a Man of great Learning and Knowledge; being aſked, what he got by Philoſophy? He anſwered, "I can "do that unbidden, which ſome can ſcarce "do compelled by Law." Being aſked, what Advantage a Man got by Lying? He ſaid, "Not to be believed when he ſpeaks Truth." He was alſo an excellent Phyſician, and wrote many good Works in Phyſic. He lived about three hundred and fifty Years before Chriſt.

* *Auguſtin*, a Man of great Wiſdom and Learning,

Learning, was converted to the Chriſtian Faith, and wrote many Books now much eſteemed. He lived ſeventy-ſix Years, and died about *An. Chriſti* 430.

Auguſtus Cæſar, a *Roman* Emperor, in whoſe Reign *Chriſt* was born, was a wiſe and virtuous Prince, whoſe Death the Senate did much lament.

Bias Prienæus, one of the ſeven Sages of *Greece*; when his Country was beſieged of the Enemy, by Policy he delivered it. Being aſked what was hard? He ſaid, "To take "Adverſity well after Proſperity." To a wicked Man that aſked him, what was Goodneſs? He gave no Anſwer; the other aſked him why he anſwered not? He ſaid, "Be- "cauſe thou enquireſt of that which pertain- "eth not to thee."

Bion, a Philoſopher, who declared to *Antigonus*, King of *Macedonia*, the Baſeneſs of his Parentage.

* *Boetius*, a learned Man, and Senator of *Rome*.

* *Charron*, a modern *French* Author.

Chilon, one of the ſeven Sages of *Greece*, the

the Son of *Damagetus*, born in *Lacedæmonia*; it is reported, he lived ſo well, that when he was old, he ſaid, "That he never in his Life, "to his Knowledge, had done any Evil, ſave "one."

Cicero, called *Marcus Tullius Cicero*, was Conſul of *Rome* about ſixty Years before Chriſt; whoſe great Eloquence, abundant Learning, ſharp Judgment, and moſt ardent Love to his Country made him famous to all Poſterity.

Cleobulus, one of the ſeven Sages of *Greece*, Son of one *Evagoras*.

Cornelius Celſus, a noble *Roman*, who wrote of Phyſick, &c.

Crates the *Theban*, Scholar to *Diogenes*; being a Nobleman, he ſold his Inheritance, and diſtributed the Money. He was ſo very earneſt in reproving Vice, that he was called *Maſter-Controller*; for he would go into Houſes, and plainly reprove whatſoever he diſliked. It is ſaid, he ſo much diſdained fine Apparel, that he ſewed a Sheep-Skin upon his Cloak, to make it the more uncomely. He lived about three hundred and ten Years before Chriſt.

Demo-

Democritus, a noble Philoſopher, while a Child, learned Aſtronomy in *Chaldea*, and Geometry in *Perſia*. When he returned to *Athens*, gave his Poſſeſſions to the Publick, and only reſerved unto himſelf a little Garden, in which he took much Delight to ſearch out the Works of Nature. He was before Chriſt about five hundred Years.

Demoſthenes, an excellent *Grecian* Orator, Diſciple to *Plato*, was before Chriſt about three hundred and forty Years.

Dindimus, a King, or one as chief among the *Brachmans*, (which were a Sort of *Indian* Philoſophers, or wiſe Men, who lived retiredly, chiefly upon Herbs, Roots, Fruits, &c.) whom *Alexander* the Conqueror hearing of, ſent for him with Threats to come to him; but *Dindimus* refuſed, not regarding his Threats. *Alexander* came to him, and after ſome Conference with him, ſaid, "O *Dindimus*, thou "true Teacher of the *Brachmans*, thou "comeſt of God; I have found thee the "moſt excellent among Men; I know all that "thou haſt ſpoken is true: God hath brought "thee forth, and ſent thee into this Place,

"in

" in which thou art happy and rich, want-
" ing nothing, enjoying much Reſt and Peace,
" &c." He lived about three hundred and fifty Years before Chriſt.

Diogenes, a Philoſopher, who lived very meanly, uſing one Place for all Purpoſes. *Alexander* the Great once came to ſee him, ſaying, " O *Diogenes!* I am come to help
" thee, becauſe I ſee thou lackeſt many
" Things." To whom he ſaid, " Whether
" of us two is the more needy? I, who be-
" ſides my Scrip and Cloak deſire nothing;
" or thou, who art not content with thy
" whole Realm?" At which *Alexander* ſaid,
" If I were not *Alexander*, I would be *Dio-*
" *genes*." He blamed the People, becauſe when they ſacrificed and gave Thanks for their Health, they would feaſt and banquet, which was againſt Health. He was about three hundred and fifty Years before Chriſt.

Epictetus was an eminent Stoick Philoſopher.

Euripides, a famous Poet among the *Greeks*.

Galenus, a noble Phyſician, Son of one *Nicon*; he excelled in the Art of Phyſick, wrote

wrote much thereof, and flouriſhed about *An. Chriſti* 140.

Hermes Mercurius Triſmegiſtus, an excellent and ancient *Egyptian* Philoſopher, endued with great Wiſdom and Knowledge, both in divine and natural Things, is thought to have been about twelve or fourteen hundred Years before Chriſt.

Homer, the chief of Poets, ſaid to be blind, was thought to have been eight or nine hundred Years before Chriſt.

Horace, a famous Poet, in the Days of *Auguſtus Cæſar*.

Iſocrates, a *Grecian* born, a famous Orator and Philoſopher, being aſked, how a Man might keep himſelf from Anger? He ſaid, "In remembring that God looks always upon "him." In his Works he extolled Virtue, and lived virtuouſly himſelf. He was about three hundred and ninety Years before Chriſt.

* *Juſtin Martyr*, was a learned Philoſopher, but became a Chriſtian and Martyr. He lived about *Anno* 130.

* *Lactantius*, Scholar to *Arnobius*, being called a Father or Doctor of the Church, lived about *Anno* 310.

Marcus

Marcus Aurelius Antoninus, a Philoſopher, and Emperor of *Rome*, adopted Son of *Antoninus Pius*, ſaid to have been a Prince of excellent Virtue, Wiſdom, and Learning; being unwilling to oppreſs his Subjects, made Sale of his richeſt Jewels, Plate, &c. He lived *Anno* 164.

———There was another Emperor of the ſame Name, about ſixty Years after; but he was a wicked Prince.

Myſon, Son of *Stremon*, as it is ſaid, wrote many Works. He lived about five or ſix hundred Years before Chriſt.

Pacuvius, a famous Writer, was commended by *Quintilian* for the Gravity of his Sentences.

Periander, one of the ſeven wiſe Men of *Greece*, ſo termed.

Pericles, a Captain of the *Athenians*, *Anaxagoras*'s Diſciple, was about four hundred and forty Years before Chriſt.

Philip King of *Macedonia*, Father of *Alexander* the Great, when he had conquered the *Athenians*, for fear he ſhould be exalted overmuch, cauſed a Child to come to his Cham-

ber-door daily, and cry with a loud Voice, "*Philip*, thou art a mortal Man;" which he obſerved ſo conſtantly, that he never went out of his Chamber, till the Child had thrice ſpoken thoſe Words.

Phocion, Diſciple of *Plato*, a Governor of *Athens*, was ſo grave and ſober, that he was hardly ever ſeen either to laugh or weep; uſing to go Barefoot, except in Winter. *Alexander* the King ſent him much Treaſure; but he refuſed it, being beſt content to live poorly. At laſt, he was condemned to Death by his own Countrymen: And when he was going to ſuffer, one of his Friends aſked him, If he would have any Thing to his Son? "I would," ſaid he, "that ſuch Wrong as "the *Athenians* do to me, he ſhould not re-"member." Note, what a Chriſtian-like Expreſſion was this from an Heathen, who was before Chriſt about three hundred Years.

Pittacus, one of the ſeven Sages of *Greece*, was of the City *Mitylene*.

Plato, by ſome called *Divine Plato*, the Son of *Ariſton*, a great Philoſopher, in Wiſdom, Learning, Knowledge, and Eloquence, deſcended of *Solon*'s Kindred, Diſciple to *So-*

deſcended

crates, and wrote his Sayings, and many other Books. One, whom he reproved for playing at Dice, ſaid, " Thou chideſt for a " ſmall Matter." Quoth he, " The Thing " is ſmall, but the Cuſtom and Uſe thereof " is no ſmall Matter." To one of his Scholars, that diſpleaſed him, he ſaid, " If I " were not angry, I would beat thee." He was about three hundred and fifty Years before Chriſt.

Pliny the Second, a Man of Virtue and excellent Learning, who wrote to *Trajan* the Emperor on behalf of the Chriſtians, lived about *Anno* 150.

Plotinus, a Philoſopher, of *Plato's* Sect.

Plutarch, a Philoſopher, of a chaſte Life, and good Converſation, and a great Writer of Books, concerning the Education and Inſtruction of Youth, and of Government. To *Trajan* the Emperor, he ſaid, " Thou ſhalt " rule Kings even as thou wilt, if thou goeſt " not from thyſelf: And if thou diſpoſeſt all " thy Works to Virtue, all Things ſhall pro- " ſper with thee; which if thou doſt follow, " thou ſhalt follow me as an Example of " good Living."

Propertius, a Poet, born in *Mevania*, a Town in *Umbria*.

Pythagoras, a Philoſopher of *Samos*, a rich Merchant's Son, called *Demaratus*, was a Man of wonderful Parts, went into *Egypt* and *Babylon* to learn myſtical Sciences; at laſt he came and kept School in *Italy*. It is ſaid, he would eat nothing that had Life, and lived in great Abſtinence and Continence; and was in ſuch Authority among his Diſciples, that when any Matter was diſputed about, for Confirmation it was enough to ſay that *Pythagoras* ſaid ſo. He taught Men what true Love and Friendſhip were. It is ſaid, that thoſe of his Sect kept this Cuſtom inviolably, That if it happened they had any Quarrel or Anger one againſt another, before the Sun went down they appointed a Meeting, where they embraced and ſhook Hands one with another. Seeing a People given to Luxury and Vice, by his Behaviour and Perſuaſion they reformed their evil Manners in a little Time, to Admiration: For the Women that were foraken by their Huſbands, and Children of their Parents, he ſo inſtructed, that

that they were received again. He cauſed the Women alſo to ſet aſide their gorgeous Attire, teaching them that Chaſtity was the chiefeſt Ornament of honeſt Women. To one that was gaily apparelled, and ſpake uncomely Things, he ſaid, "Either make thy Gar-" ments like thy Speech, or elſe thy Speech " like thy Garments." Being aſked, what was Philoſophy? He ſaid, "The Medita-" tion or Remembrance of Death, labouring " daily to get the Soul Liberty in this Priſon " of the Body." He lived about five hundred and fifty Years before Chriſt.

Quintilian, a famous Rhetorician and Orator in *Rome*, flouriſhed about the Year 70 after Chriſt. He adviſed Parents to train up their Children in Learning, good Manners, and virtuous Exerciſes.

Seneca, a Philoſopher, Scholar to *Strato* the Stoic; he flouriſhed in the Time of *Nero*, whom he inſtructed in his Youth in Learning. In his Time *Paul* came to *Rome*, and preached there; and *Seneca* (with others) went to hear him, delighting much therein; till at length they grew very familiar, ſending

Letters to each other: He read alſo the Writings and Doctrines of *Paul* before the Emperor *Nero*: But at laſt the Tyrant *Nero* took Hatred againſt him, and put him to Death. *Hierom* makes mention of ſome *Epiſtles* that paſſed between *Paul* and *Seneca*; and alleges that as a Reaſon for his putting of him in his Catalogue of Eccleſiaſtical Writers. See *Caſal, de Scriptor. Eccleſiaſt.*

Solon, one of the ſeven Sages of *Greece*, and a great Philoſopher, born at *Salamis*, a Man of excellent Wit, and bore ſuch Authority, that he gave many Laws to the *Athenians*. It is ſaid of him, he went to a Play; but when it was done, he aſked *Theſpis* the chief Actor, if he were not aſhamed to tell ſo many Lies in the Face of ſuch a great Auditory? *Theſpis* ſaid, "There is no "Harm nor Shame to act ſuch Things in "Jeſt." *Solon*, ſtriking his Staff on the Ground, replied, "But in a ſhort Time, "thoſe who approve of this Kind of Jeſting, "will uſe it in earneſt in common Affairs." So he abſolutely forbad him to teach or act Plays, conceiving them to be pernicious to Youth.

Thales

Thales (the Son of *Examius* a Nobleman) one of the ſeven Sages of *Greece*, and a Philoſopher at *Miletus*, is uſually put for the firſt of the ſeven; for he flouriſhed in the Days of *Joſiah* King of *Judah*, which was more than ſix hundred Years before Chriſt. Being aſked, whether God knew Mens evil Works? He anſwered, "Yes, and their "Thoughts too." Being aſked, what God was? He ſaid, "Of all Antiquities, the "moſt ancient; for all the Ancients paſt "never ſaw him take Beginning, nor ſhall "any that come after ever ſee him have End." Being aſked, what was hardeſt? He anſwered, "For a Man to know himſelf."

Theophraſtus, a noble Philoſopher (and a Fuller's Son) of excellent Eloquence: He had two thouſand Scholars that came to hear him; yet he was not proud, but continued virtuous and humble. He ſucceeded *Ariſtotle*.

Thucydides, an *Athenian* Hiſtorian.

Virgil, a famous Poet of *Mantua*.

Xenophon, the Son of *Gryllus*, Diſciple to *Socrates*, born at *Athens*; he wrote many

Books, and was before Chriſt about three hundred and fifty Years.

Zeno Eleates, a Philoſopher, Son of *Pyrethus*; it is ſaid, he deſpiſed all Pomp and Glory, and for Juſtice and Truth-Sake ſuffered many Kind of Torments. *Zeno* meeting a Friend of his who looked heavily, aſked him, the Reaſon of it? He ſaid, "A Friend of "mine requeſteth me to bear falſe Witneſs "for him." "What," quoth *Zeno*, "art "thou ſo fooliſh, that ſeeing him void of "Shame or Fear, to requeſt unjuſt and "wicked Things of thee, thou haſt not the "Heart to deny him, and to put him back "upon juſt and reaſonable Conſiderations?"

☞ Note, The Authors with this Mark * at their Names, were Chriſtians, whoſe Sayings are computed to the Number of Fifty; the Whole amounting to about One thouſand.

An APOLOGY for the foregoing Treatiſe, and thoſe People, who neither in former Ages had, nor at this Day have, the Holy Scriptures afforded to them.

CONſidering the Nature of this little Treatiſe, intituled, *Gentile Divinity and Morality demonſtrated*, &c. and the Author's Deſign therein, namely, To promote Piety towards God, and Righteouſneſs among Men; one might be induced to think, that the Book ſhould come forth with that general Acceptation, as to ſtand in no need of an Apology for its Publication. And yet ſuch are the ſad Circumſtances of the Times we live in, that not only many who profeſs themſelves Chriſtians, though they reproach that Profeſſion by their immoral Converſations; but alſo ſome who walk uprightly as towards Men,

Men, and reckon themſelves Chriſtians indeed, yea, Veſſels of Election, and breathe nothing ſhort of an Aſſurance of eternal Bleſſedneſs (from a narrow Opinion they have entertained concerning the Covenant of Grace, and God's Love therein exhibited to the whole Race of Mankind, the unhappy Reſult whereof is, an unfavourable Cenſure of that Part of the World unto whom the Holy Scriptures have not been afforded) may be ready to object againſt the Author, as having a Deſign to introduce Deiſm, or what they call Natural Religion, in Prejudice of, or in Oppoſition to, Scripture-Revelation. And therefore I have thought it neceſſary to offer a few Things to Conſideration, for removing the Objection, if any ſuch ſhould be made, and vindicating the Author from the Imputation of ſo ungrateful a Deſign.

I. Firſt then, I deſire the Reader to take Notice, that not the Author only, but we, the People called Quakers, have ſo great an Eſteem of the Holy Scriptures of the Old and New Teſtament, that we prefer them to all other Writings extant in the World. For

though

though it hath often, and with great Confidence been reported and printed by our Adverſaries, that we undervalue thoſe ſacred Records, and ſet our own Writings upon an equal Bottom with them; yet as the Charge is wholly groundleſs, being the Product of ſome Mens Intereſt, Malice, or Ignorance; ſo we ſincerely declare, as has been done in Print again and again, that we do not equalize any of our Books or Writings with the Holy Bible, but do believe it to be the moſt excellent Book that ever was written. That which we do, in Truth and Humility, aſſert and contend for, is not an Equality of our Writings with thoſe of the holy Prophets and Apoſtles, but a Meaſure of the ſame Spirit which they had, of whom the Apoſtle teſtifies, that holy Men of God ſpake as they were moved by the Holy Ghoſt, 2 *Pet.* i. 21. We ſincerely believe and declare, that the Holy Scriptures are able to make Men wiſe unto Salvation, through Faith which is in Chriſt Jeſus; and that all Scripture given by Inſpiration of God, or being inſpired by God,

God *, is alſo profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs; that the Man of God may be perfect, throughly furniſhed unto all good Works, or, for every good Work, 2 *Tim.* iii. 15, 16, 17. This is our ſincere Belief concerning the divine Authority, Sufficiency, and Uſefulneſs of the Holy Scriptures. And we farther add, that in Order to make the Knowledge of God and Chriſt, which is conveyed to Men by Means thereof, of ſaving Efficacy to their Souls, the Illumination and Aſſiſtance of the Holy Spirit, by Way of inward or immediate Revelation, are of abſolute and indiſpenſable Neceſſity. We alſo do believe, that the Holy Scriptures are the beſt outward Rule or Standard for the trying and examining the Principles and Doctrines of Men by; that nothing ought to be required or impoſed, as a common Article of the Chriſtian Religion, which is not expreſſed in plain Scripture Terms; and that all thoſe who

* See Dr. Hammond's Paraphraſe in the Margin, upon the Place: who there gives the ſame Rendering as I have done.

order

order their Converſations according to the Holy Scriptures ſhall be ſaved. This ſacred Volume is the Book which we teſtify our Eſteem and Value for, by our frequent reading of, and meditating therein; and conſtant Endeavour, through the Aſſiſtance of divine Grace, to conform our Lives and Actions to. And it is our earneſt Deſire, that all others, who have the Opportunity of them, would do the like: That both we and they, by the Mercy of God, and the Merits of Chriſt, the alone Saviour, may be made Partakers of the great Salvation that comes by him; namely, Salvation from Sin, and, which is the certain Conſequence of that, Deliverance from the Wrath to come. This is the firſt Thing I offer to Conſideration, the great Eſteem that both the Author and we have of the Holy Scriptures; can it then reaſonably be thought that we ſhould have any Deſign to introduce Deiſm, in Prejudice of, or in Oppoſition to, Scripture-Revelation?

II. Secondly, The next Thing I ſhall offer to Conſideration is, the Harmony and Agreement that is between the Law written upon

the Heart, and the Doctrines and Precepts of Piety and Virtue delivered in the Books of the Old and New Teſtament. Which he that ſeriouſly conſiders, cannot but acknowledge that it tends exceedingly to magnify the Goodneſs of God to Mankind, and to commend the Holy Scriptures; when it appears that God requires nothing of us in them, but what is moſt agreeable to the Law written upon the Heart. For the Law written upon the Heart, and the Law delivered in the Holy Scriptures, are not two contrary Laws, but they are one and the ſame Law for Subſtance. Hence it is, that the ſame moral Duties, which are enjoined us in the Holy Scriptures, are, as to the Subſtance of them, to be found in their Books who had not thoſe Writings to inform them. But though they were deſtitute of thoſe outward Means, yet God was pleaſed, in his Love to Mankind, to afford them an inward Means: He wrote his Law upon their Hearts; and this Law was the ſame with that which was written upon *Adam*'s Heart before his Fall; for what elſe is the myſtical Signification of

the

the Tree of Life in the Midſt of the Garden? *Gen.* ii. 9. And who was, and is, the Tree of Life, but Chriſt Jeſus? The Tree of Life, ſaith the Spirit, which is in the Midſt of the Paradiſe of God, *Rev.* ii. 7. *Adam* had an outward Tree of Life in the Garden, but that was a Type or Figure of the inward Tree of Life, Chriſt Jeſus. In him was Life, and the Life was the Light of Men, *John* i. 4. Had *Adam* eaten of this Tree, he had been preſerved from Falling: But he eating of the forbidden Fruit of the Tree of Knowledge of Good and Evil, fell by his Tranſgreſſion. But God, who is abundant in Mercy, took Pity upon him, and wrote his Law again upon his Heart, which *Adam* had defaced by his Diſobedience. The firſt Account we have of this renewed Love is delivered in the promiſed Victory of the Seed of the Woman over the Serpent, It ſhall bruiſe thy Head, *Gen.* iii. 15. Where he, that was called the Tree of Life before, is now called the Seed of the Woman. And this Promiſe being truly evangelical, contains the good News or Tidings of Man's Reſtoration by

by our Lord and Saviour Jeſus Chriſt : For he is the Seed of the Woman that bruiſes the Serpent's Head. Under this Promiſe all Mankind are comprehended. And though the Words are ſpoken as a Threatning to the Serpent, yet they contain a gracious Promiſe of Mercy unto our firſt Parents, and in them to all Mankind. For they were as much the Parents of all Mankind after, as they were before the Fall : And therefore the ſame ſpiritual Mercies they would have enjoyed, and their Poſterity after them, had they ſtood in Innocence, thoſe are all Mankind put into a Capacity of enjoying, by Virtue of that evangelical Promiſe made to them after the Fall, *Gen.* iii. 15. For the Promiſe is univerſal, and all People ever ſince its Promulgation have been under the benign Influence of it. Chriſt Jeſus, the Sun of Righteouſneſs, hath riſen upon them ; and as they all had Light, ſo as many as were faithful and obedient to it, enjoyed Healing alſo in his Wings. For he being the Light and Saviour of the World, all that ever were or ſhall be illuminated and ſaved, were and muſt be illuminated

luminated and ſaved by him, The true Light which lighteth every Man that cometh into the World, *John* i. 9. The Word-God, v. 1. The Word of God, *Rev.* xix. 13. The Word of the Father, The only begotten Son, which is in the Boſom of the Father, he hath declared him, *John* i. 18. He hath made known his Mind and Will, and been the Teacher of Mankind in all Ages of the World. By him (the Word) the Father ſpake to our firſt Parents, to the Patriarchs before and after the Flood, to *Jew* and *Gentile*; and at this Day continues to ſpeak to them, if they would hearken to his Voice. For the Word is nigh thee, even in thy Mouth, and in thy Heart, ſaith the Apoſtle *Paul*, *Rom.* x. 8. as *Moſes* teſtified long before, *Deut.* xxx. 14. Nigh thee; that is, not *thee* only, but to every Man: For there is no Difference in this Reſpect between the *Jew* and the *Greek*; for the ſame Lord over all, is rich unto all that call upon him, *Rom.* x. 12. For there is no Reſpect of Perſons with God. For as many as have ſinned without Law [or the Law outwardly written] ſhall alſo periſh

without [that] Law: And as many as have ſinned in [or under] the Law, [or the Law outwardly written] ſhall be judged by the Law, in the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, according to my Goſpel, *Rom.* ii. 11, 12. 16. Where obſerve,

1. That the 13, 14, 15 Verſes come in by a Parentheſis, and the Connexion lies in 12 and 16.

2. That the *Gentiles* ſhall not be judged by the Law outwardly written, but by the Law written in their Hearts, v. 15. whereof the Law outwardly written is nothing elſe but a Copy or Tranſcript, and was added, as the Apoſtle ſaith, becauſe of Tranſgreſſions, *Gal.* iii. 16. For Men being much departed from the Law written in the Heart, God was pleaſed in his Mercy to write it upon Tables of Stone, and ſet it before their Eyes; that by a Sight of the outward Tranſcript they might be prevailed upon to return to the inward Original. "The Law was written (ſays *Auguſtine* in *Pſal.* 57.) "not becauſe it was "not written before in Men's Hearts; but "becauſe thou waſt a Fugitive from thine "own

" own Heart, thou art apprehended by Him
" who is every where, and called to thyſelf
" *within* thyſelf. Therefore what doth the
" Law written outwardly cry unto ſuch as
" have forſaken the Law written in their
" Hearts ? Return, ye Tranſgreſſors, to your
" Heart, *Iſaiah* xlvi. 8. as the Septuagint
" and Vulgar Latin have it."

3. That God will diſtribute Rewards and Puniſhments to *Jews* and *Gentiles* in the great Day of Account, not according to outward Privileges or Performances, but according to their inward Qualifications and Demeanours. The *Jews* ſhall be judged as they have lived or not lived according to the Law of *Moſes* ; for what Things ſoever the Law ſaith, it ſaith to them that are under the Law, *Rom.* iii. 19. and bindeth them ; but it can have no Obligation upon the *Gentiles*, unto whom it was not promulgated : And therefore they ſhall be judged according as they have obeyed or not obeyed the Law written in their Hearts. And this is the Doctrine of the Goſpel, which the Apoſtle *Paul* received of Chriſt, and preached to the

World. See Dr. *Hammond*'s Paraphraſe upon *Rom.* ii. 16.

It was the Opinion of the *Platonick* Philoſophers, and * *Auguſtine* himſelf approves of it, "That the ſame God who made all "Things, is *himſelf* the Light of our Minds, "by which we are enabled to learn all "Things."

In another Place, delivering his own Thoughts upon this Subject, he ſays, † "There is no Man, although depraved, if "he can in any Meaſure uſe his Reaſon, in "whoſe Conſcience God does not ſpeak. For "who, but God himſelf, writes the natural "Law in Mens Hearts? Of which Law the "Apoſtle ſpeaks, ſaying, When the Gen-"tiles which have not the Law, do by Na-"ture the Things contained in the Law, "theſe, having not the Law, are a Law unto "themſelves, *Rom.* ii. 14."

And a little after, in the ſame Place, he ſays, "That though the rational Soul of "Man is blinded with Luſt; yet when it

* De Civitate Dei, l. 8. c. 7. † Aug. de Serm. Dom. in Monte.

"thinks

" thinks and reaſons, whatſoever Truth is
" in its Reaſonings, it is not to be attributed
" to itſelf, but to the Light of Truth,
" whereby it is meaſurably, according to
" its Capacity, illuminated to diſcern ſome
" Truth in thoſe Reaſonings."

The ſame Author in another Place hath theſe Words, * " Thou, O Truth, art every
" where near to all thoſe that aſk Counſel of
" thee; and how different ſoever their In-
" quiries are, thou anſwereſt them all.
" Thou anſwereſt plainly, but all do not
" hear thee plainly. All conſult thee accor-
" ding as their Deſires are; but they do not
" always hear from thee what they deſire.
" He is thy beſt Servant, who is not ſo much
" concerned to hear from thee what is agree-
" able to his own Will, as to conform his
" Will to what he ſhall hear from thee."

Again, in the next Chapter, he confeſſes his Error in ſeeking after God *without* him, when he was to be ſought *within*. † " Be-
" hold," ſays he, " thou waſt within me;

* Confeſſ. l. 10. c. 26. † Confeſſ. l. 10. c. 27.

" but I was without, and there ſought for " thee. Thou waſt with me, but I was " not with thee."

This Nearneſs of God to Man is witneſſed to by *Seneca*, in his 41ſt Epiſtle to *Lucilius*, " God is near unto thee; he is with thee; " he is within thee. Yea, *Lucilius*, the " Holy Spirit reſides within us; who ob- " ſerves and watches over our good and evil " Actions. And as we deal with him, ſo he " deals with us."

John, ſpeaking of Chriſt, the divine Λόγος or Word, that was in the Beginning with God, and was God, Chap. i. 1. ſaith, In him was Life, and the Life was the Light of Men; the true Light, which lighteth every Man that cometh into the World. v. 4, 9. By which Teſtimony the Evangeliſt plainly ſheweth, that all Men are endued with a Meaſure of divine Light, ſufficient to direct them in the Way that leads to Happineſs. And what *John* teſtifies of the divine Light, *Auguſtine* * tells us, " that he himſelf read

* Confeſſ. l. 7. c. 9.

" in

" in ſome Books of the *Platonick* Philoſo-
" phers, though not in the ſame Words,
" yet the very ſame Thing, and that preſſed
" with great Variety of Arguments."

Lactantius ſays, * That the Philoſophers
" were not ignorant of the divine Λόγος or
" Word. Among whom he mentions *Zeno*,
who calls the Λόγος the Diſpoſer of Nature,
" and Creator of the Univerſe :" And *Triſme-
giſtus*, " who (ſaith he) in a Manner found
" out all Truth, and frequently deſcribed
" the Virtue and Majeſty of the Word."

Tertullian informs us, † " that the wiſe
" Men among the *Gentiles* believed that the
" Λόγος, the Word and Reaſon, made the
" World."

Again, ‡ " I maintain," ſays he, " that
" before the Writing of the Law of *Moſes*
" upon Tables of Stone, there was an un-
" written Word, which was naturally un-
" derſtood, and obſerved by the ancient Fa-
" thers."

* Inſtit. l. 4. c. 9. † Adv. Gentes.
‡ Adv. Judæos.

" He that would go the right Way of " Life, ſaith * *Lactantius*, muſt not look " down upon the Earth, but up towards " Heaven, and (to ſpeak more plainly) muſt " not follow Man, but God.—And that " heavenly Light, which is to ſound Minds " far brighter than that Sun which we be- " hold with mortal Eyes, will ſo guide and " govern them, that they ſhall ſafely arrive " at the Harbour of Wiſdom and Virtue. " The Law of God therefore (the heavenly " Light before ſpoken of) is to be obſerved, " which will direct us in this Way; that " holy and heavenly Law, which *Marcus* " *Tullius* has divinely deſcribed in his third " Book *de Republicâ*, whoſe Words I have " here ſubjoined. Right Reaſon is a Law " of Truth, agreeable to Nature, implanted " in all Men, always one and the ſame, being " eternal. It calls Men to their Duty by its " Commands, and deters them from Sin by " its Prohibitions; good Men comply with " it in both, but wicked Men are moved by

* Inſtitut. l. 6. c. 8.

" neither.

" neither. This Law needs not to be pro-
" mulgated, nor can it be in part, or wholly,
" repealed. Neither can * Senate or People
" diſcharge us from the Obligation of it;
" nor need we ſeek for an Expoſitor or In-
" terpreter to explain it. It is not one Law
" at *Rome*, another at *Athens*; one now,
" and another hereafter; but one and the
" ſame eternal and unchangeable Law will
" continue to all Nations and Ages; and
" One God is the common Lord and Gover-
" nor of all. He is the Author, Judge and
" Maker of this Law; and whoſoever will
" not obey it, will be a Fugitive from him-
" ſelf, and an Abandoner of human Nature;
" and by ſo doing, he will actually bring
" upon himſelf the greateſt Puniſhments,
" though he ſhould eſcape all others which
" are thought to be ſo."

Here we have, though in the Words of *Cicero*, the Senſe of *Lactantius* himſelf, con-

* No Pope, nor Prince, nor Parliament, nor People, nor Angel, nor Creature, can abſolve you from it, as *Culverwell* paraphraſeth upon it. [Light of Nature, p. 39. edit. 1661.]

cerning

cerning the Law written upon the Hearts of all Men.

Chryſoſtom makes Mention of this Law in his twelfth and thirteenth Orations περὶ Ἀνδριάντων; where he calls it, A ſelf-taught Knowledge of Good and Evil; and ſays, There is no Need of Words, or of Teachers, or of Pains and Labour, to come to the Underſtanding of it; nor of *Moſes*, or the Prophets, or the Judges; it being long extant before *Moſes* was born, and before there were any Prophets or Judges in *Iſrael*. Men knew it at home, being taught it in their own Conſciences. "They had," ſaith *Culverwell*, * "a Bible of God's own printing; "they had this Scripture of God within "them." And *Chryſoſtom*, in his 38th Homily upon *Matthew*, maintains the ſame Thing, concerning the Salvation of the Heathen.

This is that Law whereof *Origen* ſpeaks; † "We Chriſtians, ſaith he, knowing it to "be the chief of all Laws, becauſe it is the

* Light of Nature, p. 35. † Cont. Celſum, l. 5.

"Law

" Law of God himſelf, do endeavour to " live according to it."

Juſtin Martyr ſays, * " Chriſt was in Part " known unto *Socrates*."

And again, ſaith he, † " We have taught " that Chriſt is the firſt-born of God; and " we have ſhewn before that he is the Word, " of which all Men are made Partakers; and " that they who have lived according to it " are Chriſtians;—ſuch among the *Greeks* " were *Socrates*, *Heraclitus*, and the like;" whom he puts in the ſame Capacity with *Abraham*, *Ananias*, *Azarias*, *Miſael*, *Elias*, and many others.

Clemens Alexandrinus ſaith, ‡ " The Word " is not hid from any; the Light is com- " mon, and ſhineth unto all Men."

‖ " And that all Men ſimply, and eſpe- " cially the ſtudious and contemplative, have " a certain divine Influence inſtilled into " them; whereby they are even conſtrained

* Apol. 1. p. 48. edit. *Coloniæ*, 1686.

† Apol. 2. p. 83.

‡ Admonitio ad Gentes, p. 56. ‖ Ibid. p. 45.

" to

" to acknowledge, that God is One, free from " Corruption, and without Generation or " Creation."

Again, he ſays, p. 46. that " *Plato* and " many others, who declared the one and " only true God, as *Antiſthenes*, *Xenophon*, " *Socrates*, *Cleanthes*, and the *Pythagoreans*, " ſpake and wrote by divine Inſpiration."

He obſerves alſo, * that the *Greeks* had ſome true Opinions; and cites the Apoſtle *Paul*'s Diſcourſe to the *Athenians* on *Mars-Hill*, *Acts* xvii. 22. who had erected an Altar to the unknown God, to prove that he preached unto them the ſame God whom they ignorantly worſhipped, v. 23. Even him of whom the Poet *Aratus* had teſtified, in his Phœnomena, We are alſo his Offſpring, v. 28. *Clemens* believes the Apoſtle approved of what was good in the Inſcription of that Altar, and in thoſe Words of *Aratus*; and gave them only a clearer Knowledge of the True God, whom they already perceived, but wanted a farther Diſcovery of.

* Strom. l. 1. p. 314, 315.

The

The ſame *Clemens* * quotes a Book, intitled, Κήρυγμα Πέτρου, or, The Preaching of *Peter*, which was then in the Hands of Chriſtians, and not queſtioned by *Clemens* but that it was the genuine Work of the Apoſtle *Peter*. "From whence," ſaith *Le Clerc*, † "one may conjecture, that there "was nothing in it that was inconſiſtent "with the Orthodox Opinions of that Time; "and that if we had it, we might look upon "it as the Work of a good Chriſtian." The Place which I ſhall cite from *Clemens*'s Quotations out of it, is too remarkable to be omitted here; ſince we may underſtand from it, what charitable Thoughts many of the ancient Chriſtian Writers, who were as far from Idolatry as any of the Moderns, had of the Heathen.

"Know," ſaith *Peter* in that Book, "‡ that "there is but One God, who gave a Begin-"ning to all Things, and is able to put an "End to them; who is inviſible, yet ſeeth

* Strom. l. 1. p. 357. & l. 6. p. 635. † Life of *Clem. Alex.* p. 18. *Engliſh* Tranſlation, 1701.

‡ Strom. l. 6. p. 635, 636, 637.

" all Things; who cannot be contained, yet " contains all Things; who wants nothing, " yet all Things ſtand in need of him, and " by him all Things exiſt; who is incom- " prehenſible, eternal, incorruptible; not " made, but made all Things by the Word " of his Power, that is, His Son, as the " Scripture expounds it." Then he adds, (as *Clemens* cites him) " Worſhip that God, " not *as* the *Greeks* do; becauſe honeſt Men " among the *Greeks* worſhip the ſame God " which we do, but not with ſo perfect a " Knowledge as they who have received the " Doctrine of his Son. He(that is, *Peter*) " doth not ſay, Do *not* worſhip the God " whom the *Greeks* worſhip; but do not " worſhip him *as* the *Greeks* do; changing " only the *Manner* of the Worſhip of God, " but not preaching *another* God. What " he means by this (do not worſhip God as " the *Greeks* do) *Peter* himſelf explains, as " followeth. The *Greeks*, being led by their " Ignorance, and not knowing God as per- " fectly as we do, make Statues of thoſe " Things which God hath given them for

" their

" their Uſe ; as, Wood, Stone, Braſs, Iron,
" Gold and Silver ; and inſtead of employ-
" ing them as they ought, they worſhip
" them ; and thoſe Things alſo which God
" gave them for Food, as the Birds of the
" Air, the Fiſhes of the Sea, the creeping
" Creatures of the Earth, the Beaſts of the
" Field, &c. Yea, they ſacrifice their own
" Food to Men ; and offering dead Things
" to the Dead, as to Gods, they prove un-
" grateful to the true God, and ſo in a Senſe
" deny his Being. And that it may appear
" that we and the *Greeks* have a Knowledge
" of the True God, though in a different
" Manner, he proceeds : Do not worſhip
" God as the *Jews* do ; for thinking that
" *they only* know God, they do not per-
" ceive that they worſhip Angels and Arch-
" angels, the Months and the Moons ; for
" if the Moon doth not appear, they do not
" obſerve the Sabbath, which they call the
" firſt ; nor the New-Moon, nor the Days
" of unleavened Bread, nor any holy Day.
" Laſtly, he concludes, ſaying, Wherefore
" ye, learning the juſt and holy Doctrine

" which

" which we teach you, obſerve it, and wor-
" ſhip God after a new Manner, through
" Jeſus Chriſt. For we find in the Scrip-
" tures, that the Lord ſaith, Behold I make
" a new Covenant with you ; not according
" to the Covenant I made with your Fathers
" upon Mount *Horeb*. He hath made a new
" Covenant with us ; for thoſe made with
" the *Jews* and *Greeks* are old ; and we,
" who worſhip him after a third and new
" Manner or Diſpenſation, are Chriſtians.
" For, as I apprehend, he plainly ſhews,
" that one and the ſame God was known to
" the *Greeks*, after the Manner of the *Gen-*
" *tiles* ; to the *Jews*, after the *Jewiſh* Man-
" ner ; but to us, after a new and ſpiritual
" Manner. He ſhews farther, that the ſame
" God, who is the Author of both the Cove-
" nants, is he who gave the *Greek* Philoſo-
" phy to the *Greeks*, by which the Al-
" mighty is glorified amongſt them.—As
" God was pleaſed to ſave the *Jews*, by
" giving them ſome Prophets, ſo he hath
" raiſed up among the *Greeks* ſome approved
" Perſons, to be Prophets in their own Lan-
" guage,

" guage, and diſtinguiſhed them from the " Vulgar, as they were capable of receiving " his Benefits. This we learn not only from " *Peter*'s Preaching, ſays *Clemens*, but alſo " from *Paul*, who ſays, Take ſome *Greek* " Books, and ye will acknowledge, that the " *Sibyl* teaches but one God, and the Things " that are to come. Read *Hyſtaſpes*, and " you will find, that he hath written much " more clearly and plainly of the Son of God; " and that he ſaid, That many Kings will " arm themſelves againſt Chriſt, out of Ha- " tred to him, and thoſe that are called by " his Name.—Again, As the Preaching of " the Goſpel came in its Time; ſo the Law " and the Prophets were given to the * *Bar-* " *barians* in their Time, and Philoſophy to " the *Greeks*."

Clemens in ſeveral other Places ſpeaks to the ſame Effect; and declares it was his Opinion, † that Philoſophy was to the ſame End among the *Greeks*, that Prophecy was among

* By *Barbarians*, he underſtands the *Jews*; for ſo the *Greeks* accounted of them.

† See *Caſaub.* Exercit. 1. in Appar. Baronii.

the *Jews*: And that it hath pleaſed God in all Ages to afford all Men ſufficient Means for their Salvation: Of which Mind alſo were ſeveral others among the *Greek* Fathers.

But here perhaps it may be objected by ſome, who have not very favourable Thoughts of the *Gentiles*; To what Purpoſe are all theſe Quotations? To whom I anſwer; My Deſign therein is to ſhew,

1. That God is not the God of the *Jews* only, but of the *Gentiles* alſo; and that, in his great Love to Mankind, he hath written his Law of Light and Life upon the Hearts of all Men, whereby he hath afforded them, during the Day of their Viſitation, Means ſufficient for their eternal Salvation, as they are faithful, under the Influences of his Grace, in the Uſe and Improvement of them. And that though the Promiſe, *Jer.* xxxi. 33. I will put my Law in their inward Parts, and write it in their Hearts, looks as if it were to be wholly a new Diſpenſation, and had never been performed in any Part of it before; yet it is not to be underſtood in ſuch an abſolute Senſe, but to intend a greater and

and clearer Manifeſtation or Diſcovery of the ſame Diſpenſation, than had been before. For the Apoſtle ſaith expreſly of the *Gentiles*, that they ſhew the Work of the Law written in their Hearts, *Rom.* ii. 14. Not a different Law in Nature and Kind from that in *Jer.* xxxi. 33. and cited by the Apoſtle, *Heb.* viii. 10. but in Degree of Manifeſtation only. The ſame Law for Subſtance, but that mentioned in *Jeremiah* excelling in Glory ; it being a new Edition of the ſame Covenant of Grace, *Gen.* iii. 15. under which all Mankind are comprehended, with ſundry Additions and Privileges peculiar to the Goſpel Diſpenſation, as it is diſtinguiſhed from the legal.

And that none may take the Interpretation that I have given of *Jer.* xxxi. 33. as ſtrange or ſingular, I ſhall endeavour to clear it up to every candid Reader, by ſome parallel Scripture Inſtances, that it is frequent in Scripture to expreſs former Things or Promiſes, as though they were wholly new, and never known or heard of before.

Thus our Saviour told his Diſciples, I

will pray the Father, and he ſhall give you another Comforter,—even the Spirit of Truth, *John* xiv. 16, 17. Another Comforter; the Words imply as though the Diſciples had not as yet received him: And yet Chriſt tells them in the Cloſe of the 17th Verſe, that the Comforter or Spirit of Truth was already given them. Ye know him, ſaith he, for he dwelleth with you, and ſhall be in you. He dwelleth with you: This ſhews he was already given them; and the Words, Shall be in you, compared with v. 16. denote a Promiſe of a larger Effuſion of the Spirit, as if that were the firſt Donation of it.

So the Evangeliſt *John* ſaith, The Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified, *John* vii. 39. as though the Spirit had not been given in any Meaſure before Chriſt's Aſcenſion into Glory: Whereas it is evident from Scripture, that the Spirit of God ſtrove with or in the Men of the old World, *Gen.* vi. 3. was given to the *Jews* to inſtruct them, *Neh.* x. 20. and to all the Prophets, and holy Men and Women in every Age and Generation. For all thoſe, both

before and under the Law, and during our Saviour's Abode upon Earth before his Glorification, who believed unto Juſtification of Life, were in their Meaſures made Partakers of the Spirit. Therefore thoſe Words of *John*, though ſpoken as if the Holy Ghoſt was not to be given in any Meaſure till after Chriſt's Glorification, and that that was to be the firſt Time of its Donation, cannot be ſo interpreted; but do intend only a more plentiful pouring forth of the Spirit than had been before Chriſt's Glorification.

Conſider alſo thoſe Words of our Saviour to his Diſciples, when he was going to *Bethany* to raiſe *Lazarus* from the Dead; I am glad for your Sakes that I was not there, to the Intent ye may believe, *John* xi. 15. They intimate, as though the Diſciples did not yet believe, and that this was to be the firſt Time of their believing: Whereas the Words ſignify only a farther Act or Degree of believing; becauſe it is manifeſt from *John* ii. 11. 22. and other Places, that they had believed on him before.

So when the Apoſtle informs the *Hebrews*,

Chap. xii. 10. of God's gracious Purpoſe in chaſtiſing of his People, that we might be Partakers of his Holineſs; it cannot be ſuppoſed the Apoſtle meant, that they did not partake of his Holineſs before, but that they might in a farther and larger Meaſure participate thereof.

In like Manner, when *Moſes* and the Prieſts the *Levites* ſpake unto all *Iſrael*, ſaying, Take heed, and hearken, O *Iſrael*, this Day thou art become the People of the Lord thy God, *Deut.* xxvii. 9. can it be thought that their Words import, that *Iſrael* was not the People of the Lord till then? No: For *Moſes* knew that they were his People before, *Exod.* iii. 7. 10, iv. 22. 25. and v. 1. and in Abundance of other Places. A People whom God had taken into Covenant, *Deut.* v. 2, 3. talked with Face to Face, v. 4. declared he was their God, v. 6. and they an holy People, whom the Lord choſe to be a ſpecial People unto himſelf, above all People upon the Face of the Earth, *Deut.* vii. 6. But their Words imply, that *Iſrael* was now become the People of God, by renewing their Covenant

Covenant with him, as in Chap. xxvi. 17, 18, Thou haſt avouched the Lord this Day to be thy God.—And the Lord hath avouched thee this Day to be his peculiar People; that is, the Covenant formerly made was at this Time mutually renewed.

Many more Inſtances of this Kind might be produced, but theſe may ſuffice for the illuſtrating or clearing of the foregoing Interpretation of *Jer.* xxxi. 33.

2. As God, in his great Love to Mankind, hath written his Law of Life upon the Hearts of all Men, whereby he hath afforded them, during the Day of their Viſitation, Means ſufficient to their eternal Salvation, as they are faithful, under the Influences of his Grace, in the Uſe and Improvement of them, which is the firſt Thing I deſigned to ſhew by thoſe Quotations out of Scripture, and other Writings: So the next Thing I had in my Thoughts, is to ſhew from thence, that this divine Law, written upon the Hearts of all Men, is ſo far from being a Stranger to the Doctrines of Chriſtian Piety and Virtue, that all the Laws of Chriſt, and Precepts of his

Apoſtles concerning moral Actions, are as ſo many Branches ſpringing from this heavenly Principle. For there is nothing that this inward Law teaches or dictates to us, but what is holy, juſt, and good. It requires, That we ſhould love God above all, and our Neighbour as ourſelves. That we ſhould do to all Men as we would have them do unto us. It commands univerſal Piety in Heart and Life; and forbids all Manner of Vice and Impiety. It obliges us to a ſtrict Care and Watch over our Thoughts, Words, and Actions, that we offend not in either; but ſo think, ſpeak, and act, that we may approve ourſelves to God, the Giver of this Law, which changes not, but hath continued the ſame through all Ages, and ſtill continues; "and is every whit as much the Law of God," ſaith Archbiſhop *Tillotſon*, * "as the Reve-"lation of his Will in his Word." "For," ſaith † Biſhop *Taylor*, "it is not a Product "of Experience, but written with the Finger

* Preface to Biſhop *Wilkins*'s Principles and Duties of Natural Religion.

† Ductor dubit. p. 177. Edit. 4. 1696.

"of

" of God in the Tables of our Hearts." Hence it was that * *Euſebius* repreſents the Goſpel-Diſpenſation, to be " a reſtoring of " that ſame primitive Religion, which the " holy Men of old obſerved before the Law " of Moſes." And † *Auguſtine* acknowledgeth the ſame in theſe Words, " The Reli- " gion," ſaith he, " which is now called " Chriſtian, was embraced by the Ancients, " and hath been from the Beginning of Man- " kind to the Coming of Chriſt in the Fleſh, " when the true Religion, which already " was, began to be called, Chriſtian.—And " therefore, when I ſpoke of the Chriſtian " Religion, as the Religion of our Times, " I did not mean that it had not been in for- " mer Ages, but only that in theſe latter Ages " it received that Name."

Upon this Foot it was, that the Apoſtle *Paul* endeavoured to gain upon the Philoſophers at *Athens*, by informing them, that he came not amongſt them to preach a ſtrange God, or a new Religion, but to declare unto

* Demonſtr. Evang. l. 1. c. 6. † Retract. l. 1.

them

them the ſame God, whom they already, though ignorantly, worſhipped, *Acts* xvii. 23. as is hinted before. And hence alſo it is, that the ſame Apoſtle calls the preſenting our Bodies (that is, our whole Man, Souls and Bodies, by a uſual Græciſm) a living Sacrifice, holy, acceptable to God, our reaſonable Service, *Rom.* xii. 1. Λογικὴ Λατρεία, a Service that is agreeable to Reaſon; whether we underſtand by it the divine Λόγος, Word, or Reaſon of God, or that Law of Reaſon, which God hath implanted upon every one of our Minds. For the Chriſtian Religion is a compleat Syſtem of all the Laws of God in Nature; and there is nothing of moral Goodneſs in the one which is contradicted by the other. Nay, the Goſpel is ſo far from any Contradiction to the * moral Duties

* I do not call it moral in that low Senſe the Generality of Men underſtand Morality.—But I call it moral, in Contra-diſtinction to philoſophical or phyſical: as *Philo* alſo uſes this Term *moral* in divine Matters. As when he ſpeaks of God's breathing into *Adam* the Breath of Life, εἰς τὸ πρόσωπον, ſaith he, ἐμπνεῖ φυσικῶς ἢ ἠθικῶς, "God breathed into *Adam*'s "Face,

ties of Duty and Virtue, which the Law written upon the Heart teaches; that the Apoſtle aſſures us, it was for that very End, namely, to teach us to deny Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World, that the Grace of God that bringeth Salvation hath appeared unto all Men, *Tit.* ii. 11, 12.

" This holy Volume," ſaith * Dr. *Edwards*, " contains all Sorts of moral Duties, " and commends to us all the uſeful Precepts " of natural Religion. The Law of Chriſt " approves of the Law of Nature. Chriſti- " anity allows all that is morally good, and " urgeth it upon us as ſuch.

" Face phyſically and morally. Phyſically, by place- " ing there the Senſes, viz. in the Head. Morally, " by inſpiring his Intellect with divine Knowledge, " which is the higheſt Faculty of the Soul, as the " Head is the chief Part of the Body." Wherefore by Morality I underſtand here divine Morality, ſuch as is ingendered in the Soul by the Operations of the Holy Spirit, that inward living Principle of all Godlineſs and Honeſty. See Dr. *Henry More*'s Conjectura Cabbaliſtica, Defence of the moral Cabbala, p. 195. Edit. *Lond.* 1653.

* Preacher, p. 63. edit. 2, 1705.

" The

" The Precepts of Morality," (as he goes on, p. 64.) " are contained in the Laws of " Chriſtianity. Grace doth not evacuate " the Dictates of natural Religion, but cul- " tivates and improves them ; and conſe- " quently Believers are under the Obligation " of the moral Law."

Our Saviour's whole Sermon upon the Mount, *Matt.* v. vi. vii. Chapters, " is* a " Sermon of Morality, and is all of it the " Law of Nature, except only that one In- " junction of not marrying her that is put " away for Fornication ; which Chriſt gives " in Explication of the poſitive Law, and " deſigned it againſt the *Jews*, who miſin- " terpreted the *Moſaic* Law.

" And not only our Saviour," ſaith he, " but his Apoſtles, after his Departure, in- " culcated the Laws of moral Righteouſneſs " and Honeſty. If there be any Virtue, " ſaith St. *Paul*, think of theſe Things, " *Phil.* iv. 8. And St. *Peter* hath aſſured " us, that God hath called us to Virtue, 2.

* Preacher, p. 61.

" *Pet.*

" *Pet.* i. 3. And the ſame Apoſtle exhort-
" eth us, to add to Faith, Virtue, 2 *Pet.* i.
" 5. St. *Paul* particularly and diſtinctly
" mentions Five of the Commandments of the
" Second Table, *Rom.* xiii. 9. Thou ſhalt
" not commit Adultery, Thou ſhalt not kill,
" Thou ſhalt not ſteal, Thou ſhalt not bear
" falſe Witneſs, Thou ſhalt not covet: And
then he contracts them all into one Com-
" mandment, * which is alſo expreſly taken
" out of the *Moſaic* Law, Thou ſhalt love
" thy Neighbour as thyſelf, *Lev.* xix. 18.
" The ſame Apoſtle inculcates the Fifth Com-
" mandment, Honour thy Father and Mother;
" and adds, This is the firſt Commandment
" with Promiſe, *Eph.* vi. 2. And accordingly
" annexes that Promiſe, That it may be well
" with thee, and thou mayeſt live long on
" the Earth, v. 3. St. *James* calls the
" Chriſtians to the Obſervance and fulfilling
" of this royal Law, as he calls it, *Jam.* ii. 8.

" It might be ſhewed here," ſaith the ſame Author, " that all or moſt of the moral Pre-
" cepts, which are delivered in the Old Teſ-

* Preacher, p. 62.

" tament,

" tament, viz. not only in the Decalogue,
" but in the Writings of the Prophets, in *So-*
" *lomon's Proverbs*, and his Book, intitled,
" *Eccleſiaſtes*, and likewiſe all the worthy
" *Aphoriſms* of Morality which you read
" in the *Apocryphal* Writings, as in thoſe
" of *Eccleſiaſticus*, (i. e. the wiſe *Hebrew*
" Philoſopher *Ben Sirach*) and in the Book
" of Wiſdom (which is *Solomon's Proverbs*
" paraphraſed and commented upon by *Phi-*
" *lo's* Greek Eloquence, as St. *Jerom* thinks)
" and whatever excellent Strictures of Mo-
" rality you meet with in other *Jewiſh* Writ-
" ings, are to be found abbreviated in the
" New Teſtament.

" Nay, all the gallant Maxims and Rules
" for the ordering of Mens Lives, which oc-
" cur in the Writings of profeſſed *Pagan*
" Philoſophers; as, in *Ariſtotle's* Ethics;
" *Theophraſtus's* Characters; *Tully's* Offices,
" and his * Entertainments at *Tuſculum*, with
" other Pieces of that excellent Man, fraught
" with Philoſophy; *Epictetus's* Enchiridion,

* Preacher, p. 63.

" with

" with his Commentator *Arrianus*; *Seneca*'s
" Epiſtles; *Plutarch*'s Morals; *Max. Ty-*
" *rius*'s Diſſertations; the royal Philoſopher
" *Antoninus*'s Meditations; all the moral Do-
" cuments that we meet with in the Poets
" (for there are moral Poets, as well as Phi-
" loſophers) the excellent Rules appertain-
" ing to Manners, which *Pythagoras*'s golden
" Verſes furniſh us with (together with *Hie-*
" *rocles* upon him, who might have been
" named before among thoſe that wrote in
" Proſe) all the ethical Inſtructions in *The-*
" *ognis* and *Phocylides*, and thoſe inter-
" ſperſed in *Euripides* and *Seneca*'s Trage-
" dies, in *Terence* and *Horace*; yea, and in
" *Perſius* and *Juvenal* (for even among the
" Satiriſts there is excellent Morality) all
" the uſeful Ethics which are contained in
" theſe, and ſeveral other moral Writers,
" are ſummed up, in ſhort, in the Books of
" the New Teſtament, i. e. in the Inſtruc-
" tions of our Saviour, and of the Evange-
" liſts and Apoſtles."

Thus we ſee what Agreement there is between the Dictates of the Law written upon our

Minds, and the Doctrines and Precepts contained in the Holy Scriptures. They interfere not one with the other, but what was morally good or evil, juſt or unjuſt in the Doctrine of *Socrates*, or *Plato*, or any other of the Philoſophers, is ſo in the Sermons of Chriſt, and the Writings of the Apoſtles.

" Truth," ſaith * Dr. *Duport*, " wherever " it is, is of God. Whatſoever Truth is " ſpoken by any one, proceeds from the " Holy Ghoſt, ſaith *Ambroſe*."

" Whether we ſearch in Philoſophy," ſaith † Biſhop King, " or in the Hiſtory of the " *Gentiles*, or in the canonical Scriptures, " there is but one Truth. If *Peter*, if the " *Sibyls* ſhall ſay, that Chriſt is the Son of " the living God, it is not in one a Truth, " and a Lie in the other, but the Subſtance " of the Confeſſion is the ſame. It was true " which *Menander* the Poet ſpake, before the " Apoſtle ever wrote it to the Church of *Co-* " *rinth*, Evil Words corrupt good Manners ;

* Gnomologia Homerica, præf. p. 7.

† Lecture 40 on *Jonah*, p. 542.

" and

" and becauſe it was a Truth in *Menander*, " therefore the Apoſtle alledged it."

It is a very pleaſant and profitable Proſpect, to ſee how near many of the *Gentile* Writers come to the inſpired Penmen of the Holy Scriptures; and what Sparks of divine Verity ſhine in the Diſcourſes of virtuous *Pagans*; to ſee Ethnic and Chriſtian Morality conſpire together, and like Children of the ſame Father lovingly ſalute and embrace each other. He that is deſirous of this noble Proſpect, let him conſult *Mutius Panſa*'s *Oſculum ſeu Conſenſus Ethnicæ & Chriſtianæ Philoſophiæ*; Dr. *Duport*'s *Gnomologia Homerica*; *De la Mothe*'s Treatiſe in *French*, *De la Vertu des Payens*, of the Virtue of the *Pagans*; and *Gataker*'s Annotations on *Antoninus*, with the additional Notes of *D'Acier*.

Lactantius, though an excellent Defender of the Chriſtian Religion againſt the Errors of the Heathen; yet tells us, * " That the " ſeveral Sects of Philoſophers have the

* Divin. Inſtitut. l. 7. c. 7.

" whole Truth ſhared or divided amongſt
" them ; and that if a Collection were made
" of the Truth that lieth ſcattered in their
" Writings, into one Body, it would be a
" Syſtem agreeable to the Goſpel."

He inſtances in ſome Particulars ; viz.

" That *Plato* and the *Sibyls* ſay, That
" God made the World.

" That the *Stoics* held, That God made
" the World, and all Things therein, for
" the Sake of Mankind.

" That *Ariſtotle* taught, That Men were
" born to practiſe Virtue.

" That *Pherecydes* and *Plato* maintained
" the Immortality of human Souls.

" That *Zeno* the *Stoic* held a Heaven and
" a Hell ; that the Godly ſhall inhabit Re-
" gions of Tranquillity and Bliſs ; but the
" Wicked ſhall be puniſhed in dark Places,
" and Lakes of loathſome Horror ; all which
" are taught us in the Holy Scriptures."

Whereupon *Lactantius* concludes, " That
" the Philoſophers were acquainted with all
" Truth, and the whole Secret of divine
" Religion."

And

And having mentioned *Zeno*, and the *Stoics*, I cannot omit a Paſſage in * *Hierom*, which ſpeaks highly in Favour of the Men of that Sect. Stoici noſtro Dogmati in pleriſque concordant: The *Stoics*, ſays he, agree in moſt Points with the Doctrine of Chriſtianity. "And that they agree with us," ſaith † *Gataker*, "in many Things, is paſt all Diſ-"pute, as will appear to any Perſon that "will be at the Pains to compare the moral "Precepts of the one Perſuaſion with thoſe "of the other. Indeed, I think, there is "no Diviſion of the *Pagan* Philoſophy, "which reaches up to the *Stoics*. To "ſpeak modeſtly, there is no Sect that I know "of, that ſets a greater Value upon Virtue "and Religion, drives the Notion higher, "diſcovers more of good Earneſt and Brave-"ry, and preſſes the Practice with more "Spirit and Argument, and promotes it "with more Warmth of Inclination."

* Comment. in *Eſaiam*. cap. 11.

† Pref. to *Marcus Antoninus*'s Converſation with himſelf. Tranſlated by *Jer. Collier*.

To make good this Poſition, he proceeds firſt to give particular Inſtances of their Doctrine concerning God, and of the Reverence that is due to him; and then concerning Man, and of the Duties he owes to his Fellow-Creature.

1. Concerning God, and the Reverence due to him.

They * hold, that "God Almighty go-
"verns the Univerſe: That his Providence
"is not only general, but particular, and
"reaches to Perſons and Things: That he
"† preſides over human Affairs: That he
"aſſiſts Men, not only in the greateſt Con-
"cerns, in the Exerciſes of Virtue, but alſo
"ſupplies them with the Conveniencies of
"Life. And therefore ‡ that God ought to
"be worſhipped above all Things, and ap-
"plied to upon all Occaſions; that we ‖
"ſhould have him always in our Thoughts,

* Epictet. Differt. l. 1. c. 12. & c. 14. & c. 16.
† Marc. l. 1. Sect. 17. & alibi.
‡ Marc. l. 5. Sect. 33, & alibi.
‖ Epict. l. 2. c. 16, & l. 4. c. 4.

"acknow-

" acknowledge his Power, reſign to his Wiſ-
" dom, and adore his Goodneſs for all the
" * Satisfactions of our Being. To † ſub-
" mit to his Providence without Reſerve.
" To be pleaſed with his Adminiſtration;
" ‡ and fully perſuaded, that the Scheme of
" the World could not have been mended,
" nor the Subordination of Things more
" ſuitably adjuſted, nor all Events have been
" better timed, for the common Advantage:
" ‖ And therefore, that it is the Duty of all
" Mankind to obey the Signal, and follow
" the Intimations of Heaven, with all the
" Alacrity imaginable: That the § Poſt aſ-
" ſigned us by Providence muſt be maintained
" with Reſolution; and that we ought to
" die ** a thouſand Times over, rather than
" deſert it." Theſe are the *Stoics* Doctrines concerning God, and the Reverence due to him.

* Epict. l. 1. c. 16. † Epict. l. 4. c. 12.
‡ Marc. paſſim. ‖ Epict. l. 4. c. 7. Marc. l. 12. & alibi. § Senec. Epiſt. 107.
** Epict. l. 3. c. 24.

2. In the next Place, let us take a View of their Doctrines concerning Man, and of the Duties he owes his Fellow-Creature; and here their Precepts are no leſs extraordinary than in the former Caſe. For,

They * declare plainly, that "we muſt "love all Mankind heartily, and without a "Compliment; that we muſt ſollicit their "Intereſt, bear with their Infirmities, and "do no Manner of Injury to any Mortal: "That a Man ſhould not think himſelf born "for his private Satisfaction; but exert his "Strength for the public Advantage, and "make his Life as ſignificant to the World as "it is poſſible: That † the Conſcience of a "good Action ſhould content him, without "the Proſpect of Fame or Reward: That he "ſhould be never tired with Well-doing, but "proceed from doing one good Turn to the "performing of another, and make his "whole Life as a continual Web of good "Deeds, leaving no Room for any inſignifi-

* Senec. de Benef. l. 2. c. 6. Marc. paſſim.
† Cic. de Finib. l. 2. Marc. paſſim.

"cant

" cant Spaces to come between. That a " Man ought to eſteem a good Action as a " Reward to itſelf; and that he obliges him- " ſelf, by doing Good to another; and " therefore ſhould not look out, and graſp " at the Applauſe of Men, or worldly Inte- " reſt; * but count it the moſt noble Em- " ployment to cultivate and poliſh the Mind, " † and eſteem nothing comparable to the " Study and Practice of Honeſty. And " laſtly, ‡ that a Man ſhould ſtand immove- " able in his Duty; that no Deſire of Life, " or any Thing elſe, ſhould call him off; no " Loſs of Eſtate, no Fear of Torture, nor " of Death itſelf, ſhould fright him from it."

Theſe are ſome of the noble Sentences we meet with in the Writings of the *Stoics*: What Strains of Piety, what Inſtances of Humanity, what Flights of Greatneſs are here!

Object. But it is objected againſt the *Stoics*,

* Marc. l. 5. Sect. 21. & l. 2. Sect. 13.

† Idem. l. 3. Sect. 6.

‡ Idem. l. 6. Sect. 22. & l. 7. Sect. 15. & l. 8. Sect. 4 & l. 7. Sect. 44, 45, 46.

that though they delivered excellent Rules, yet their Doctrines and Converſations were not all of a Piece; for many of them lived the Reverſe to their Precepts.

Anſw. This Objection hath nothing in it that makes more againſt the *Stoics*, than againſt Men of other Perſuaſions. For the *Stoics* were not the only Men in the World, whoſe Practice contradicted their Profeſſion. In the Apoſtles Times there were many that went under the Name of Chriſtians, who were Enemies of the Croſs of Chriſt, whoſe End was Deſtruction, whoſe God was their Belly, whoſe Glory was in their Shame, who minded earthly Things, *Phil.* iii. 18, 19. who walked after the Fleſh, in the Luſt of Uncleanneſs,—which forſook the right Way, and were gone aſtray, 2. *Pet.* ii. 10, 15. who turned the Grace of God into Laſciviouſneſs,—walking after their own Luſts, *Jude* v. 4, 15. Clouds without Water,—Trees whoſe Fruit withereth, without Fruit, twice dead, plucked up by the Roots, v. 12. Such Perſons, as before deſcribed, whoever they

are,

are, do bring a Reproach upon their Profeſſion; and it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them, 2. *Pet.* ii. 21. But notwithſtanding the degenerate Lives of many Profeſſors, it would be very unreaſonable to judge of the Wheat by the Tares, and to condemn Chriſtianity itſelf, becauſe ſome Pretenders to it lead very vicious and filthy Lives. For the Chriſtian Religion is not to be blamed for the Impieties and Debaucheries of ſome wicked Profeſſors, no more than good Laws are to be condemned, becauſe ſo many daily tranſgreſs them. The Fault is in the Offenders, not in the Laws themſelves, which are juſt and good. Chriſtianity delivers a pure and holy Doctrine to all its Followers, requires perfect Conformity to all its Precepts, and forbids all Manner of Diſobedience thereunto. Like the holy Author of it, Chriſt Jeſus, it is pure and undefiled, though too many of its Profeſſors allow themſelves in the Impurities which it ſtrictly prohibits: So the excellent

excellent Rules and Precepts delivered by the *Stoics*, and other grave Philoſophers, ſo conſonant to the Doctrines of Chriſt and his Apoſtles, as hath been ſhewn, are in no-wiſe to be blamed or rejected, becauſe ſome of their ſeveral Sects failed in Point of Practice. For Truth is always the ſame, though Multitudes depart from it, and ſhamefully turn their Backs upon it.

Queſt. But if there is ſuch an Agreement, as has been already ſaid, between the Dictates of the Law written upon our Minds, and the Doctrines and Precepts contained in the Holy Scriptures, that Chriſtianity is a complete Syſtem of the Dictates of that Law; what Advantage then have we, who have the Holy Scriptures, above thoſe *Gentiles* unto whom thoſe ſacred Writings have not been communicated?

Anſw. We, who have the Holy Scriptures afforded to us, have a great Advantage above the *Gentiles*, from whom they are with-held, provided we are faithful Improvers of ſo excellent a Talent, which God in his Mercy hath intruſted us with. If we are, I ſay, faith-

ful Improvers of ſo excellent a Talent; that is, if we diligently hear or read, and meditate upon the Holy Scriptures, and earneſtly pray to, and humbly wait upon God, to open our Underſtandings therein, and them to our Underſtandings (who is never wanting to give his Holy Spirit to lead and guide thoſe who ſincerely ſeek to him for it, in all Things neceſſary to their Salvation) and if, as we come in our reſpective Meaſures to know what it is that the Lord requires of us, we faithfully endeavour, under the Influences of his Grace, to perform it. For herein lies the main Advantage which Men reap by the Holy Scriptures, namely, in doing the Duties which are enjoined, and avoiding the Sins which are forbidden therein. For otherwiſe, the believing their divine Authority, and preferring them in Words to all other Books, and contending for them, as the only Rule of Faith and Practice, will avail the Workers of Iniquity nothing in the great Day of Account; but riſe up in Judgment againſt them, to their greater Condemnation. For there cannot be a more miſerable Creature in the World, than

than an ungodly Scripturiſt; becauſe his Miſery is aggravated from the Advantages and Opportunities he had of being happy.

* "Thoſe Sins which are committed," ſaith Archbiſhop *Tillotſon*, "by Chriſtians "under the Enjoyment of the Goſpel, are of "a deeper Dye, and cloathed with blacker "Aggravations, than the Sins of *Heathens* "are capable of. A *Pagan* may live with- "out God in the World, and be unjuſt to- "wards Men, at a cheaper Rate, and upon "eaſier Terms, than thou who art a Chriſ- "tian. Better had it been thou hadſt never "known one Syllable of the Goſpel, never "heard of the Name of Chriſt, than that, "having taken it upon thee, thou ſhouldeſt "not depart from Iniquity. Happy had it "been for thee, that thou hadſt been born a "*Jew*, or a *Turk*, or a poor *Indian*, rather "than that, being bred among Chriſtians, and "profeſſing thyſelf of that Number, thou "ſhouldeſt lead a vicious and unholy Life." Such a Man is a Scandal to Chriſtianity,

* Sermon on 2 *Tim.* ii. 19.

and

and his pretended Veneration for the Holy Scriptures will ſtand him in no ſtead. He owns them in Words, but in Works he denies them : And ſo by living unanſwerably to them, he brings a Reproach upon his Profeſſion, and his Sin becomes ſo much the more heinous, by how much he had the Opportunity of knowing more, and doing better.

" Where the Privilege is the greater, " there the Sin is the groſſer," ſaith * *Salvian.* " For the very Religion which we " profeſs, condemns our Practice.—There " is nothing more contemptible than a lewd " and vicious Philoſopher ; for beſides the " Deformity that is in Vice itſelf, he will be " particularly remarked upon for his Cha- " racter. And ſo we, who all over the " World profeſs the Chriſtian Philoſophy, " muſt of Neceſſity be thought and reputed " to be the worſt of Men, becauſe living un- " der the Title of ſo glorious a Profeſſion, " we yet contiuue ſinning, notwithſtanding

* De Gubern. Dei. l. 4. p. 128. edit. Ox. 1629.

" the

" the Obligations of our Religion to the con-
" trary."

Men of wicked Lives and Converſations are, notwithſtanding their Cry of Orthodoxy in Religion, the moſt Heteredox of all others. For as the forementioned * Archbiſhop well obſerves, " there is no ſuch Error or Hereſy, " nothing ſo fundamentally oppoſite to Reli-
" gion, as a wicked Life.

" The Devils," † ſaith the Homily, " know and believe that Chriſt was born of " a Virgin ; that he faſted forty Days and " forty Nights, without Meat and Drink ; " that he wrought all Kind of Miracles, de-
" claring himſelf very God. They believe " alſo, that Chriſt for our Sakes ſuffered a " moſt painful Death, to redeem us from " everlaſting Death ; and that he roſe again " from Death the third Day ; they believe, " that he aſcended into Heaven, and that he " ſitteth on the right Hand of the Father, " and at the laſt End of this World ſhall

* Sermon on 2 *Tim.* ii. 19.

† Third Part of the Sermon of Salvation.

" come

" come again, and judge both the Quick and
" the Dead. Theſe Articles of our Faith the
" Devils believe, and ſo they believe all
" Things that be written in the New and
" Old Teſtament to be true : And yet for
" all this Faith, they be but Devils, remain-
" ing ſtill in their damnable Eſtate, lacking
" the very true Chriſtian Faith. For the
" right and true Chriſtian Faith is, not only
" to believe that Holy Scripture, and all the
" foreſaid Articles of our Faith are true ;
" but alſo to have a ſure Truſt and Confi-
" dence in God's merciful Promiſes to be
" ſaved from everlaſting Damnation by Chriſt ;
" whereof doth follow a loving Heart to obey
" his Commandments. And this true Chriſ-
" tian Faith neither any Devil hath, nor
" yet any Man, which in the outward Pro-
" feſſion of his Mouth, and in his outward
" receiving of the Sacraments, in coming to
" the Church, and in all other outward Ap-
" pearances, ſeemeth to be a Chriſtian Man,
" and yet in his Living and Deeds ſheweth the
" contrary. For how can a Man have this
" true Faith, ſure Truſt and Confidence in
" God,

" God, that by the Merits of Chriſt his Sins
" be forgiven, and he reconciled to the Fa-
" vour of God, and to be Partaker of the
" Kingdom of Heaven by Chriſt, when he
" liveth ungodlily, and denieth Chriſt in
" his Deeds? Surely no ſuch ungodly Man
" can have this Faith and Truſt in God.

" For," ſaith the * Homily, " as he that
" readeth *Cæſar*'s Commentary, believing the
" ſame to be true, hath thereby a Know-
" ledge of *Cæſar*'s Life and notable Acts,
" becauſe he believeth the Hiſtory of *Cæſar*;
" yet it is not properly ſaid, that he believeth
" in *Cæſar*, from whom he looketh for no
" Help nor Benefit: Even ſo he that be-
" lieveth that all that is ſpoken of God in
" the Bible is true, and yet liveth ſo un-
" godlily that he cannot look to enjoy the
" Promiſes and Benefits of God; although it
" may be ſaid, that ſuch a Man hath a Faith
" and Belief in the Words of God; yet it
" is not properly ſaid, that he believeth in
" God, or hath ſuch a Faith or Truſt in

* Firſt Part of the Sermon of Faith.

" God

" God whereby he may truly look for Grace,
" Mercy, and everlaſting Life at God's Hand;
" but rather for Indignation and Puniſh-
" ment, according to the Merits of his wicked
" Life.—For the true and unfeigned Chriſtian
" Faith is not in Mouth and outward Pro-
" feſſion only, but it liveth and ſtirreth in-
" wardly in the Heart, and is lively and fruit-
" ful in bringing forth good Works."

Therefore in reading of Holy Scripture, " He not always," ſaith the Homily, * " moſt " profiteth, that is moſt ready in turning the " Book, or in ſaying of it without the Book; " but he that is moſt turned into it; that is, " moſt inſpired with the Holy Ghoſt, moſt " in his Heart and Life altered and changed " into that Thing which he readeth; he " that is daily leſs and leſs proud, leſs wrath-" ful, leſs covetous, and leſs deſirous of " worldly and vain Pleaſures; he that daily " (forſaking his old vicious Life) increaſeth " in Virtue more and more.

* Firſt Part of the Exhortation to the Reading of the Holy Scripture.

† " The great Utility and Profit that " Chriſtian Men and Women may take (if " they will) by hearing and reading the " Holy Scripture, no Heart can ſufficiently " conceive, much leſs is any Tongue able " with Words to expreſs.——The ordinary " Way to attain the Knowledge of God and " of ourſelves, is with Diligence to hear and " read the Holy Scriptures. For the whole " Scriptures, ſaith St. *Paul*, were given by " the Inſpiration of God, 2 *Tim.* iii. And " ſhall we Chriſtian Men think to learn the " Knowledge of God and of ourſelves in " any earthly Man's Work or Writing, ſoon- " er or better than in the Holy Scriptures, " written by the Inſpiration of the Holy " Ghoſt? The Scriptures were not brought " unto us by the Will of Man: But holy " Men of God (as witneſſeth St. *Peter*) " ſpake as they were moved by the Holy " Spirit of God, 2. *Pet.* i. The Holy Ghoſt " is the Schoolmaſter of Truth, which lead-

† Firſt Part of the Information of certain Places of the Scripture.

" eth

" eth his Scholars (as our Saviour ſaith of
" him) into all Truth, *John* xvi. And whoſo
" is not led and taught by this Schoolmaſter,
" cannot but fall into deep Error, how godly
" ſoever his Pretence is, what Knowledge
" and Learning ſoever he hath of all other
" Works and Writings, or how fair ſoever a
" Shew or Face of Truth he hath in the
" Eſtimation and Judgment of the World.

" The Scriptures do in ſuch ſort ſet forth
" Chriſt, that we may ſee both God and
" Man; we may ſee him (I ſay) ſpeaking
" unto us, healing our Infirmities, dying
" for our Sins, riſing from Death for our
" Juſtification. And to be ſhort, we may
" in the Scriptures ſee whole Chriſt with
" the Eye of Faith, as we, lacking Faith,
" could not with theſe bodily Eyes ſee him,
" tho' he ſtood now preſent here before us.
" Let every Man, Woman, and Child there-
" fore, with all their Hearts, thirſt and de-
" ſire God's Holy Scriptures, love them, em-
" brace them, have their Delight and Plea-
" ſure in hearing and reading them, ſo as

" at length we may be transformed and " changed into them :" viz.

That we may be made living Witneſſes of the fulfilling of the Holy Scriptures in ourſelves; and come to know Chriſt, of whom they teſtify, and to whom they direct us for eternal Life, to live in us, and we in him: He in us, by his bleſſed Spirit; we in him, by that Faith which keeps the Commandments of God: He in us, as the Life of the Vine is in the Branches; or, as the Head is in the Members: We in him, as the Branches in the Vine; or, as the Members are in the Head: He in us, by way of Union and Indwelling; we in him, by Ingrafture and Communion. See this Subject of the ſpiritual Union between Chriſt and Believers more largely treated of, in *Lux. Evang. Atteſtata*, p. 92, 93, 94, 95.

When we come to witneſs Chriſt thus dwelling in us, and we in him, then, as Branches of the true Vine, we ſhall bear Fruit; ſee *John* xv. and, as the Apoſtle expreſſeth it, have our Fruit unto Holineſs, *Rom.* vi. 22. And when we do ſo, we glorify God,

God, we adorn the Doctrine of Chriſt, and give an evident Proof to the World, that we not only believe the Holy Scriptures to be true, but alſo do perſonally enjoy a great Advantage by them.

Queſt. But have others, who do not live according to the Doctrine of the Goſpel, no Advantage by having the Holy Scriptures, above thoſe from whom they are providentially withheld?

Anſw. Yes; they have an excellent outward Means of Salvation afforded to them, which others have not: Yea, the very ſame outward Means are propoſed and recommended to them, which thoſe enjoy who conform their Lives to them: I ſay an outward Means, to diſtinguiſh them from the inward; namely, the Light and Grace of God, which is the ſame in Subſtance with the Law written upon the Hearts of all Men. For though all Men have not the Holy Scriptures, the outward Means, yet they have the inward Means, the Law written upon their Hearts; and that Law is ſufficient to teach them all that is neceſſary, under their Circumſtances, to

their preſent and future Welfare. For as Chriſt died for all, 2 *Cor.* v. 15. gave himſelf a Ranſom for all, 1 *Tim.* ii. 6. is the Saviour of the World, 1 *John* iv. 14. taſted Death for every Man, *Heb.* ii. 9. is the Propitiation for the Sins of the whole World, ſee 1 *John* ii. 2. ſo he is the true Light, which lighteth every Man that cometh into the World, *John* i. 9. is preached * in the *Gentiles*, 1 *Tim.* iii. 16. † in every Creature under Heaven, *Col.* i. 23. is the good Will of God ‡ in Men, ſee *Luke* ii. 14. the Riches of the Glory of the Myſtery ‖ in the *Gentiles*, *Col.* i. 27. is § in all, *Col.* iii. 11. neither is there Salvation in any other; for there is none other Name under Heaven given ** in Men, whereby we muſt be ſaved, *Acts* iv. 12.

So that they who have not the Holy Scriptures, have yet Chriſt for a Saviour in his inward Appearance, by his Light and Grace in their Hearts, as they are faithful Obeyers thereof, though they are wholly ignorant of

* Ἐν ἔθνεσιν. † Ἐν πάσῃ τῇ κτίσει. ‡ Ἐν ἀνθρώποις.
‖ Ἐν τοῖς ἔθνεσιν. § Ἐν πᾶσι Χριστὸς. ** Ἐν ἀνθρώποις

Chriſt in his outward Appearance. He is the Light and Saviour of the World, though Millions know him not by the expreſs Name of Chriſt, or Jeſus, to be ſo. And the Apoſtle *Peter* hath reſolved this Point, in Words as plain and full as can be : Of a Truth, ſaith he, I perceive that God is no Reſpecter of Perſons ; but in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted with him, *Acts* x. 34, 35. Now the Acceptance with God is in and through Chriſt alone. He hath made us, ſaith the Apoſtle, accepted in the Beloved, in whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace, *Eph.* i. 6, 7. What Grace is that ? It is the Grace of God that bringeth Salvation, and hath appeared to all Men, *Tit.* ii. 11. All the World is under one and the ſame Diſpenſation of Light and Grace for Nature and Kind, though in Degree different. Now *Gradus non variat Speciem*, the Degree doth not alter the Kind ; the Diſpenſation that we are under doth not differ ſubſtantially from what the *Jew* and *Gentile* were

under. Whoſoever therefore, whether *Jew* or *Gentile*, feared God and worked Righteouſneſs, found Acceptance with him, in and through Chriſt, though they were ignorant of him as outwardly. They partook of the Benefits of his Death and Sufferings, though they might never have heard of his being conceived by the Holy Ghoſt, born of the Virgin *Mary*, crucified, dead and buried; nor of his Reſurrection, Aſcenſion, &c. It is not the outward Knowledge alone, but the inward Life and Virtue of Jeſus, that ſaves any, or intitles them to true Chriſtianity. "It is not," ſaith *Richard Baxter*, * "the Knowledge and Belief of Jeſus incarnate perſonally, that was made neceſſary to "all before his Coming, and therefore not to "all after. No Man ever came to the Father, but by Chriſt's Merit and Spirit.— "But Chriſt never meant that no Man, before his Incarnation or ſince, that never "heard of him, did come to the Father

* End of doctrinal Controverſy, p. 198. edit. 1691.

"without

" without believing that which the Apoſtles " themſelves long believed not, after they fol- " lowed Chriſt.

* " The Covenant of Grace requireth va- " rious Degrees of Faith, according to its ſe- " veral Editions and Promulgations : It is " not the ſame Degree of Faith, as to the " Object extenſively, which was required of " *Jewiſh* Believers before Chriſt's Incarna- " tion, as is now of us ; nor the ſame De- " gree that was required of all the reſt of the " World, as of the *Jews* : But ſuch a Faith " in God our Redeemer, as that Law which " Men are under maketh neceſſary to Salva- " tion, is neceſſary unto Holineſs.

† " That Chriſt hath not repealed or nul- " lified that Law of Grace to the World, " that never have the Goſpel ‡, which they " were under before his Coming, is evi- " dent :

1. " Becauſe he came for the Benefit, and " not the Deſtruction of the World ; to

* End of doctrinal Controverſy, p. 207.

† Ibid. p. 195. ‡ Viz. as outwardly.

" make

" make their Condition better, and not worſe.
" But had he nullified that Law of Grace to
" all the World, and given them no better
" in its ſtead, ſave to a few, he had come
" directly by himſelf to take away their
" Mercies, and make them miſerable. For
" it is certain, that though the Apoſtles were
" to preach the Goſpel to all Nations, and
" every Creature; yet it is comparatively but
" a ſmall Part of the World that ever heard
" it, or had the Means to know or believe
" in Chriſt *. And all the reſt were under
" a Law of Grace before, and therefore are
" ſo ſtill.

" 2. And if Chriſt repealed that Law, by
" which Act did he do it? Not by making
" a better Edition; for that could not have
" any ſuch Effect to them that never did or
" could know of that Edition; and there is
" no other Repeal to be found in Scripture.

" 3. And if the Law of Grace be nulli-
" fied to all the World that hear not the Goſ-
" pel †, are they ſince under any Law of

* As to the outward Declaration of him.

† As outwardly preached.

" God,

" God, or none? If none, they are either " no Men, or damned Men; for they are no " governed Subjects: If they are under any, " what is it? The * Law of Innocency it is " not: And the Goſpel † it is not: For that " cannot oblige, where it is never promul- " gate.——Therefore it is evident that Chriſt " leaveth ſuch under the Law which he found " them under."

What this Law to the World is, he ſhews, p. 126, &c. Namely, the Law or Covenant of Grace, mentioned *Gen.* iii. 15. The Seed of the Woman ſhall break the Serpent's Head.

And to reſume the Thread of his Diſcourſe, he adds, ‡ " That this Law maketh not " the particular Articles of our preſent Creed " about Chriſt's Perſon, Birth, Life, Death, " Reſurrection, &c. neceſſary to their Sal- " vation: For before Chriſt's Coming, no " *Jewiſh* Believers could believe that this " Jeſus, in his demonſtrable Perſon, is the " Chriſt, but that Chriſt ſhould come. And

* End of Doctrinal Controverſy, p. 196.
† Outwardly preached. ‡ Ibid. p. 196.

" after

" after he had long taught them, and pro-
" nounced them bleſſed, the Diſciples knew
" not that he muſt die, riſe, aſcend, inter-
" ceed, &c. It is certain, that all that the
" Prophets had any Way foretold of Chriſt to
" the *Jews*, was not of abſolute Neceſſity to
" the *Jews* themſelves to be underſtood,
" *Luke* ii. 24. much leſs to the World, that
" never heard it. For Chriſt proved out of
" the Prophets, that he was to die, and riſe,
" and ſo to be glorified; when yet the
" Apoſtles had not underſtood it, till that
" Time.

* " The proclaimed Name of God, *Exod.*
" xxxiv. with *Pſal.* xix. *Prov.* i. *Acts* x. &
" xiv. & xvii. *Rom.* i. & ii. *Heb.* xi. do ſeem
" to be Expoſitions of the true Senſe and
" Tenour of that Law of Grace, *Gen.* iii. 15.
" which the World before Chriſt's Coming †
" was under, and yet is, where the Goſpel
" ‡ cannot be had.

* End of doctrinal Controverſy, p. 197.

† In the Fleſh. ‡ As to the outward Promulgation.

" The

" The Texts that ſay, He that believeth " not ſhall be damned, plainly refer to ſuch " as hear the * Word to be believed, and " ſpeak of the Unbelief of what is revealed, " and not of what is unrevealed.

" *Rom.* x. ſaith no more, but that no Man " can believe in Chriſt † without the Reve- " lation of him by Preaching or Declaring ; " and that no Man that heareth can be ſaved " without believing in him ; nor no Man " ſaved at all without that Faith which the " Law that he is under maketh neceſſary to " Salvation. But if all were damned that " believe not that this Jeſus is perſonally the " Chriſt, all before his Incarnation muſt be " condemned : But if not before, then the " ſame Thing was never made neceſſary after, " to all that could not poſſibly hear of it."

As touching the Salvability of the Heathens, who have not the Holy Scriptures communicated to them, I do believe that God is the Rewarder of all that diligently ſeek him ; but all that were or ever can be ſaved, were and

* Eternally declared. † As outwardly.

muſt

muſt be ſaved through the Name, Mediation, and Redemption of Chriſt alone. And yet it is not conſiſtent with the Holy Scriptures, or evident Conſequences deduced from thence, that none ever were or can be ſaved, unleſs their Faith in and Knowledge of Chriſt be commenſurate with the Diſcovery which the Holy Scriptures give of his Life, Death and Reſurrection, and the Benefits therefrom redounding to the Faithful. For the Holy Scriptures repreſent God to delight in Mercy, to be gracious, and full of Compaſſion, *Mic.* vii. 18. *Pſal.* cxi. 4, cxii. 4. & cxlv. 8. who will have all Men to be ſaved, 1 *Tim.* ii. 4. not willing that any ſhould periſh, 2 *Pet.* iii. 9. not reaping where he hath not ſown, nor gathering where he hath not ſtrawed, ſee *Mat.* xxv. 24. but dealing with every Man according to the Meaſure or Means he hath afforded him, as appears by the Parable of the Talents, *Matt.* xxv. for all the World is under the Government and Protection of a moſt merciful God : And for the governing and directing of Mankind, he hath given them a Law, or Covenant of Grace and Mercy, by which

which they are to live, and by which they are to be judged.

" Of this Law, ſaith one, * there are three " Adminiſtrations, Diſpenſations, Promul- " gations, or Editions, according to the State " of Men before the Law, under the Law, " and under the Goſpel. And Faith, which " is the Condition of this Law (and ſo call- " ed the Righteouſneſs of God) is accordingly " diverſified. The Faith required of thoſe " that were before the Law, and the *Gentiles*, " and now the Heathen, is not the ſame with " that which was required of the *Jew*, and " now required of us Chriſtians: But the Faith " which is required of them according to " the Light of Nature, or that Light within " which God gives them, if it lead them to " Repentance, and to live ſincerely up to the " Diſpenſation they are under, it is the Per- " formance of this Covenant, and they ſhall " be juſtified by it, even as we ; and that " through the Mediation of Jeſus Chriſt,

* *John Humphrey* in his Veritas in Semente. p. 136.

" though

" though they know it not: Even as the " Slave is redeemed from his Slavery by a " Contribution of Money, which he never " knew who made or collected for him. And " this I take to be a ſound Interpretation of " the Apoſtle, when he tells us, But now is " the Righteouſneſs of God revealed from " Faith to Faith; that is, from ſuch a Faith " as thoſe before the Law had, to the Faith " of the *Jew*; and from the Faith of the *Jew* " to the Faith of us Chriſtians."

From what has been ſaid, it appears very evidently, that all Mankind have a Sufficiency of inward Means afforded them in order to their Salvation: And as for thoſe who have the outward Means, the Holy Scriptures, afforded them, they have an Opportunity put into their Hands (though they improve it not as they ought to do) above thoſe who enjoy it not. For if we conſider the Matter rightly, the very having the Holy Scriptures afforded to Men is a great Advantage in itſelf, though they do not believe nor walk anſwerably to them. For beſides what is ſaid in general of them

them already in the Beginning of this Diſcourſe, to which the Reader is referred ; we have many particular Advantages preſented to our View.

I ſhall mention ſome of them.

1. The Holy Scriptures give us a true Account of the Creation of the World, and the happy Eſtate of Man before Sin and Tranſgreſſion entered.

2. Of the deplorable Condtion of Man in the Fall, by reaſon of Sin and Tranſgreſſion.

3. Of the great Love and Mercy of God to fallen Man, in promiſing that the Seed of the Woman ſhould bruiſe the Serpent's Head, *Gen.* iii. 15. and when the Fulneſs of the Time was come, in ſending forth his Son, Jeſus Chriſt, made of a Woman, made under the Law, to redeem them that were under the Law, *Gal.* iv. 4, 5. that is, under the Condemnation of the Law, whether *Jews* or *Gentiles* ; (for all have ſinned, and come ſhort of the Glory of God, *Rom.* iii. 23.) that they might receive the Adoption of Sons ; or, as the Apoſtle elſewhere expreſſeth it, the Spirit

of Adoption, whereby we cry, Abba, Father, *Rom.* viii. 15. and come to witneſs Chriſt dwelling in our Hearts by Faith, *Eph.* iii. 17. who was delivered for our Offences, and was raiſed again for our Juſtification, *Rom.* iv. 25. and ever liveth to make Interceſſion for us, *Heb.* vii. 25.

4. Of God's ſpecial Care over his Church and People, in the ſeveral Ages of the World, manifeſted in his teaching, governing, providing for, preſerving, and preparing of them by his Grace and Holy Spirit for his heavenly Kingdom; their Sins being remitted upon the Account of Chriſt's propitiatory Sacrifice.

5. Of many great and precious Promiſes of the Spirit to aſſiſt us, glorious Prophecies, ſtupendous Miracles, righteous Judgments, the moſt holy Life and Doctrines of Chriſt, and the holy Lives and Precepts of the bleſſed Prophets and Apoſtles.

6. They preſent us with theſe, and the like moſt perſuaſive Motives, to excite us to the Performance of our Duty. For though we meet with many excellent Arguments among the Heathen Moraliſts, to ſtir up Men

to

to Piety and Virtue; yet they are all ſhort of the Motives drawn from the inconceivable Love of God towards Man, in the ſending of his Son to die for us; the free Offers of his Grace to the worſt of Sinners, and the plenary Remiſſion of all their Sins, upon Repentance towards God, and Faith towards our Lord Jeſus Chriſt, and the exceeding great Reward promiſed to the Faithful hereafter.

7. To ſum up all in the Words of the Apoſtle, the Holy Scriptures give us a perfect Declaration of the Myſtery of Chriſt; which in other Ages was not made known unto the Sons of Men as it is * *now* revealed unto his holy Apoſtles and Prophets by the Spirit, *Eph.* iii. 4, 5.

Theſe and many more are the Advantages which the Holy Scriptures offer unto Men; and they are an excellent outward Means, yea, the moſt excellent outward Means in the World; they teſtify of and direct to Chriſt, that Men might have Life. But if they will

* Note, The Apoſtle doth not ſay, the Myſtery was not made known *before*, but not made known as it is *now* revealed.

not follow the Directions of theſe ſacred Records, but neglect them, and thereby fall ſhort of the ineſtimable Benefit which the Faithful come to partake of in Chriſt, who is the Sum and Subſtance of the Holy Scriptures, the Fault is not in the Holy Scriptures, but in themſelves.

I have been long upon the ſecond Conſideration, being deſirous to elucidate that Point ; and therefore ſhall be the ſhorter upon the

3. Third and laſt, which is to excite the negligent and immoral Profeſſors of Chriſtianity, by the Example of virtuous Heathens, to the Practice of moral Duties ; and provoke them to Emulation, as the Apoſtle ſpeaks in another Caſe, *Rom.* xi. 14. that when they read and conſider the excellent Precepts, Sayings and Lives of many Heathens, which had not the Holy Scriptures afforded to them, they may even bluſh and be aſhamed, to ſee how far ſhort they fall of them in moral Righteouſneſs and true Honeſty.

Give me leave to expoſtulate the Matter with

with you, who would take it for an Affront not to be eſteemed Chriſtians, and yet live unchriſtianly; that pretend great Reſpect for Chriſt and the Holy Scriptures, and yet diſhonour him in your vile Converſations, and act as though ye had never heard or read one Line of him in the Bible: To allude to the Apoſtle's Words, with a little Variation, Behold, ye are called Chriſtians, and reſt in the Scriptures, and make your Boaſt of Chriſt and Chriſtianity, and have a Form of Knowledge, and of the Truth in the Letter; ye that ſay, a Man ſhould not ſteal, do ye ſteal? That ſay, a Man ſhould not commit Adultery, do ye commit Adultery? Ye that abhor Idols, do ye make Gods of your Silver and Gold? That make your Boaſt of the Scriptures, through unſcriptural Practices diſhonour ye Chriſt? See *Rom.* ii 17, 20, 21, 22, 23. Would ſuch a *Gentile* as *Socrates* (whom yet *Juſtin Martyr* * calls a Chriſtian, and ranks with *Abraham*, *Ananias*, *Azarias*, *Miſael*,

* Apol. 2. p. 83.

Elias &c.) chooſe to die a * thouſand Deaths, rather than give his Vote againſt innocent *Leo Salaminius*, though condemned by thirty Tyrants? And will ye do wrong and defraud, and that your Brethren? 1 *Cor.* vi. 8. and yet reckon yourſelves Diſciples of the higheſt Claſs too in the School of Chriſt? Did he, in Defiance of the Menaces of *Charicles*, affirm, † that Sin is the worſt of Calamities, and that he would rather ſuffer a thouſand Hardſhips, than ſubſcribe to one unjuſt Act? And dare ye plead for Sin, and delight in the committing of it, as a pleaſant or profitable Thing? Did the old Philoſophers condemn all Pride, Intemperance and Exceſs? and yet how many, upon whom the Name of Chriſt is called, abound in Pride! And for Intemperance and Exceſs in Eating and Drinking, what Multitudes are there who make their Belly their God, feed themſelves

* Leo Allatius de Epiſt. Socratis & Socraticorum, p. 21.

† Socratis Epiſt.

without Fear, are mighty to drink Wine, and Men of Strength to mingle ſtrong Drink, making Proviſion for the Fleſh to fulfill the Luſts thereof? Were *Periander*, *Pythagoras*, *Menander*, *Clinias*, *M. Antoninus*, and others, againſt all Swearing? And yet how is the moſt ſacred Name of God prophaned in our Streets, Shops and publick Houſes? Becauſe of Oaths the Land mourns. Swearing is become ſo common with many, that they uſe it not only to get Credit to their Lies, but alſo to fill up their ordinary Diſcourſes. O what horrid Execrations, what dreadful Blaſphemies, by ſome of all Ages, Sexes and Degrees, are daily belched out in the Face of Almighty God, who hath poſitively forbidden the taking of his Name in vain!

Were there Men among the *Pagans* that believed, * true Religion conſiſts not in outward Rites and Ceremonies; but in the Mind

* Menander; Catonis Diſtich. l. 1. Cicero de Nat. Deor. 2. & de Legibus 2. Perſ. Sat. 2. Seneca de Benef. l. 1. c. 6. Plin. Panegyr.

and Spirit : That * he is an Adulterer, who hath but a Deſire to commit Adultery : That † we ought not to revenge Injuries, but to bear them : That ‡ one Man ſhould be the Huſband of one Wife only : That § we ſhould do good unto all, and eſpecially to them that are in Want : And, that ‖ we ſhould content ourſelves with ſuch Food and Raiment as is ſufficient for the Neceſſities of Nature ? But among many called Chriſtians we find, that whatever ſome profeſs to believe, yet they practiſe the contrary.

Grotius, giving an Account, how that ſin-

* Cic. de Fin. Ovid. Met. l. 9. v. 626, 627. Sen. de Benef. l. 5. c. 14.

† Plato in Critone. Max. Tyrius in Diſſert. 2da. Menander. Ariſton Spartianos. Dion. apud Plutarch. Tull. de Offic. l. 3. Sen. de Ira, l. 2. c. 32.

‡ Cecrops in Athenæo. Euripides in Andromache. Modeſtinus in Pandect. l. 23. Tit. 9. de Ritu Nuptiar. 2. l. 2. Cod. de Inceſt. & inutil. Nupt.

§ Sen. Ep. 192. Tull. de Offic. l. 1. Hor. l. 2. Sat. 2. v. 103. Phocyl. Admonit. v. 20—28.

‖ See Euripides, Lucan, and Ariſtides in Grotius. de Ver. Rel. Chriſt. l. 4. Sect. 12.

cere

cere and ſimple Piety, which flouriſhed among Chriſtians in the primitive Times, began by little and little to wax cold, ſaith, * " That " firſt of all Chriſtian Princes would needs " continue fighting, and make no End of " their Wars ; even then, when they might " have enjoyed Peace and Quietneſs. And " that in the next Place, there were moſt " ſharp Contentions among the Biſhops them- " ſelves, about the chiefeſt Sees. And as at " the Beginning, the greateſt Miſchiefs en- " ſued upon the preferring of the Tree of " Knowledge before the Tree of Life ; even " ſo then alſo was curious Learning more re- " garded than a godly Life, and Religion " turned into an Art. The Conſequence of " which was, that, after the Example of the " Builders of the Tower of *Babel*, a raſh " Affectation of Things above their Reach " bred Jarring and Confuſion in their Lan- " guage, and Diſcord one with another. " Which the common People obſerving, and " not knowing oft-times which Way to turn

* De Ver. Rel. Chriſt. l. 6. Sect. 1.

" them-

" themſelves, they threw the Blame of all " upon the Holy Scriptures, and began to " ſhun them as hurtful and dangerous. For " Religion began every where to be placed, " not in Purity of Mind, but, as if *Judaiſm* " was again reſtored, in Rites and Ceremo- " nies, and in ſuch Things as contain ra- " ther the Exerciſe of the Body, than any " Amendment of the Mind; and in a flagrant " Zeal for that Party which they had once " choſen to be of: Till at length it came to " paſs, that there were every where many " Chriſtians in Name, but very few in Deed. " God did not wink at theſe Vices of his " People, but out of the innermoſt Parts of " *Scythia* and *Germany* poured forth, like a " Flood, immenſe Swarms of barbarous " People into the Chriſtian World."

Theſe barbarous People, by whom God puniſhed the degenerate Chriſtians in that Day, were the *Huns*, *Goths*, *Gepids*, *Vandals*, *Franks*, *Saxons*, &c. And may not the Seed of Evil-Doers in this Age, who, as the Prophet ſays, are turned back to the Iniquities of their Fore-

fathers,

fathers, *Jer.* xi. 21. expect to be viſited for them ?

Among other Reaſons for the preſſing Men to the Duties of natural and moral Religion, Dr. *Edwards* * aſſigns this as the greateſt : namely, " Becauſe of the great and " ſcandalous Immorality which reigns in " our Time. A general Deluge," ſaith he, " of Vice hath overſpread the Land, and all " Manner of Wickedneſs appears open and " barefaced. Injuſtice, Defrauding, Lying, " Curſing, Swearing, Intemperance, Un- " cleanneſs, and all other vicious Practices, " which confront the Principles and Duties " of natural Religion, are every where com- " mon among us. It is this which makes " moral Theology ſo requiſite in theſe Days ; " there is now a Neceſſity more than ever of " preaching Sobriety and Honeſty, of ad- " vancing and ſtrengthening the inbred No- " tions of Virtue, of urging an univerſal Pro- " bity of Manners, and of preſſing thoſe Du- " ties, which the *Gentile* Moraliſts by the

* The Preacher, p. 65. Edit. 2. 1705.

" Light

" Light of Nature practiſed, and called upon " others to do ſo.—* As long as we ſee Im- " morality ſo rampant among us, we ought " to preach moral Duties, and that with " great Earneſtneſs. As long as we obſerve " the Libertines of this Age inveigh againſt " them, we are concerned to defend the Ne- " ceſſity of them. And to all others we are " to repreſent Virtue and Goodneſs amiable, " and excellent and delightful above all other " Things," For they are not only ſo in themſelves, but are alſo experienced to be ſo by thoſe that are truly virtuous; who can give in their Teſtimony to the Work of Religion in their Hearts, and ſay, in the Language of *Solomon*, Her Ways are Ways of Pleaſantneſs, and all her Paths are Peace, *Prov.* iii. 17. Whereas vicious Men and Women, notwithſtanding their carnal Mirth and Jollity, have no true Peace in themſelves: But their Guilt ſtill purſues them from Place to Place, and they are like the troubled Sea, when it cannot reſt, whoſe Waters caſt up

* Preacher, p. 66.

Mire

Mire and Dirt, *Iſaiah* lvii. 20. For, There is no Peace, ſaith my God, to the Wicked, v. 21. They have thoſe evil Luſts and Affections within them, which diſturb and torment them, and of which they cannot be rid, but by embracing and practiſing Religion and Virtue; the proper Effects whereof are Peace and Tranquillity of Mind. Hence ſaith the Pſalmiſt, Great Peace have they which love thy Law, and nothing ſhall offend them, *Pſal.* cxix. 165. Again, Light is ſown for the Righteous, and Gladneſs for the Upright in Heart, *Pſal.* xcvii. 11. So ſaith the Lord by the Prophet, The Work of Righteouſneſs ſhall be Peace; and the Effect of Righteouſneſs, Quietneſs, and Aſſurance for ever: And my People ſhall dwell in a peaceable Habitation, and ſure Dwellings, and in quiet reſting Places, *Iſaiah* xxxii. 17, 18. For Peace is the certain Fruit of a Mind that is purged from the Dregs of Sin, and cleanſed from the Droſs of carnal Pleaſures: Peace with God, through our Lord Jeſus Chriſt, *Rom.* v. 1. Which Peace they that come to witneſs, know the

the Work of the Sword of the Spirit mortifying that carnal Mind in them, which is Enmity againſt God, *Rom.* viii. 7. and deſtroying thoſe Luſts which hinder the Soul's acceſs to, and Reconciliation with God. For while Sin remains unmortified and unſubdued Men are in Enmity againſt God; and while they are in that Enmity, there can be no Peace with him. Righteouſneſs is neceſſarily prerequired to true Peace of Conſcience: But till Men ceaſe to do Evil, they can never do well; and it is in the Well-doing that true Peace is to be had and enjoyed. Therefore I earneſtly beſeech all thoſe into whoſe Hands this ſhall come, to examine themſelves concerning their preſent States and Conditions, and how the Matter ſtands between God and their Souls, and to be concerned in this their Day about thoſe Things which belong to their Peace, before they are hid from their Eyes. And ſeeing, as Biſhop *Stillingfleet* * truly declares, that "the whole De-

* Origin. Sacr. l. 2. c. 9. Sect. 23. p. 326. Edit. 1662.

"ſign

" ſign of the Goſpel is couched in theſe " Words, which St. *Paul* tells us were " ſpoken to him by Chriſt himſelf, when he " appointed him to be an Apoſtle, To open " Mens Eyes, and to turn them from Dark- " neſs to Light, and from the Power of Sa- " tan unto God, that they may receive For- " giveneſs of Sins, and an Inheritance among " them which are ſanctified by Faith in " Chriſt, *Acts* xxvi. 18." I do intreat them who may have hitherto been negligent, that they would no longer delay to anſwer the Deſign of the Goſpel, but immediately obey the Call of God, and turn to the Light of Chriſt in their Hearts, that it may ſhew them both their Sins and their Saviour; and that they may, by believing in Chriſt, the true Light, come to be Children of the Light, and have no more Fellowſhip with the unfruitful Works of Darkneſs. This is that State I deſire they may be brought into; then will they be Diſciples of Chriſt indeed; Chriſtians in Truth, as well as in Profeſſion; witneſs the Power, as well as have a Form of Godlineſs;

Godlineſs ; and know an Earneſt in themſelves of the certain Fruition of that bleſſed Kingdom, whereof they can have now a Sight, but as through a Glaſs darkly.

R. CLARIDGE.

FINIS.

7 AP 59